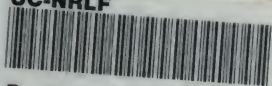
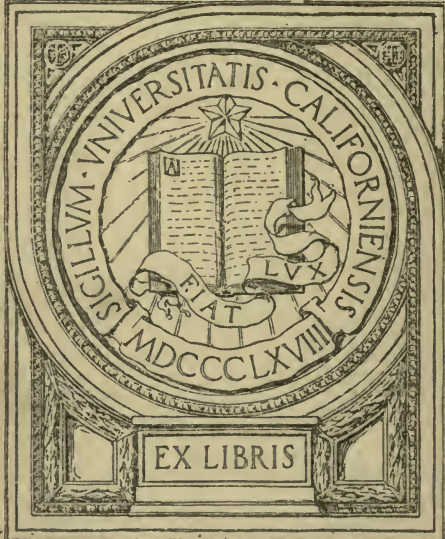


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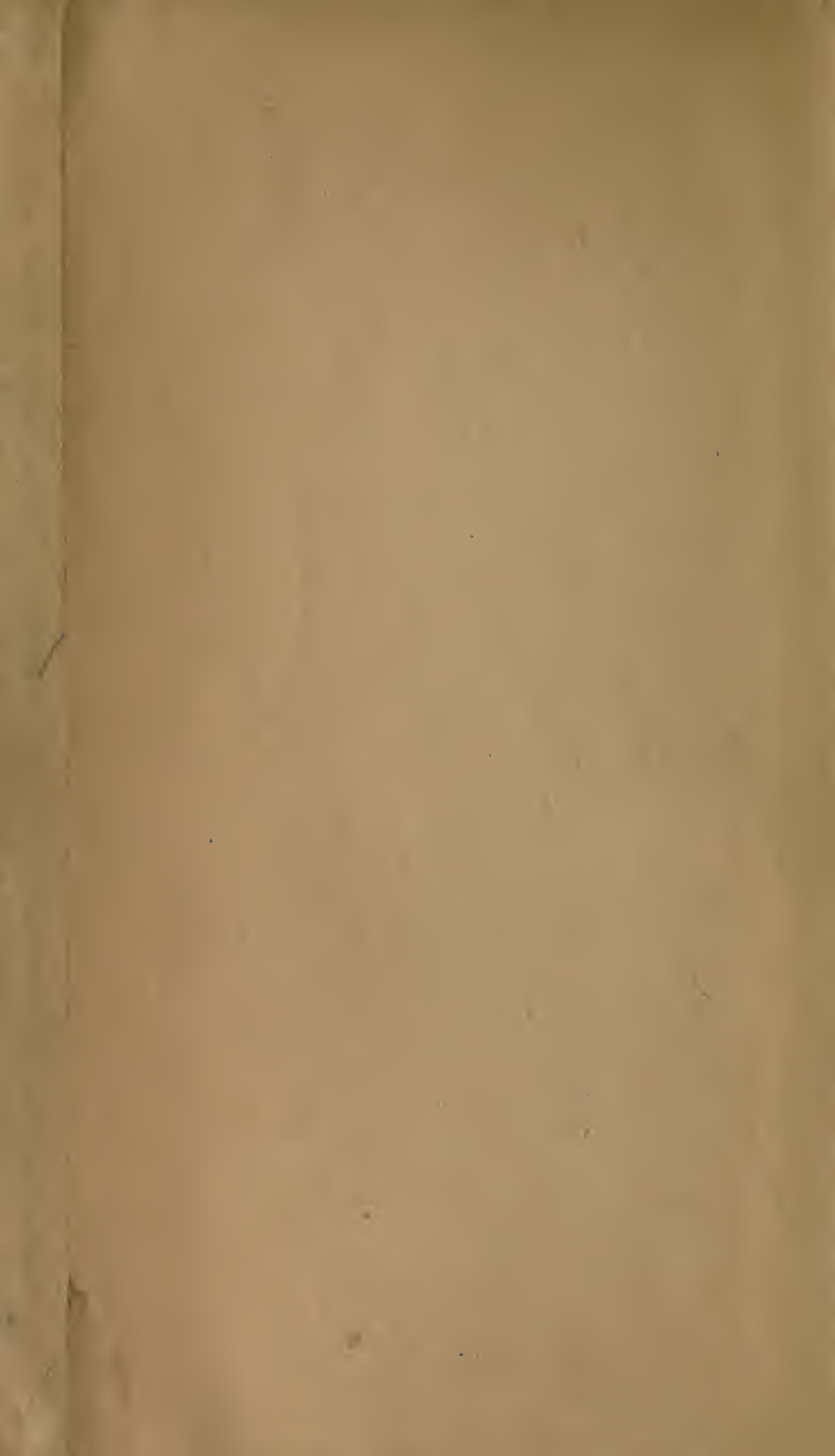


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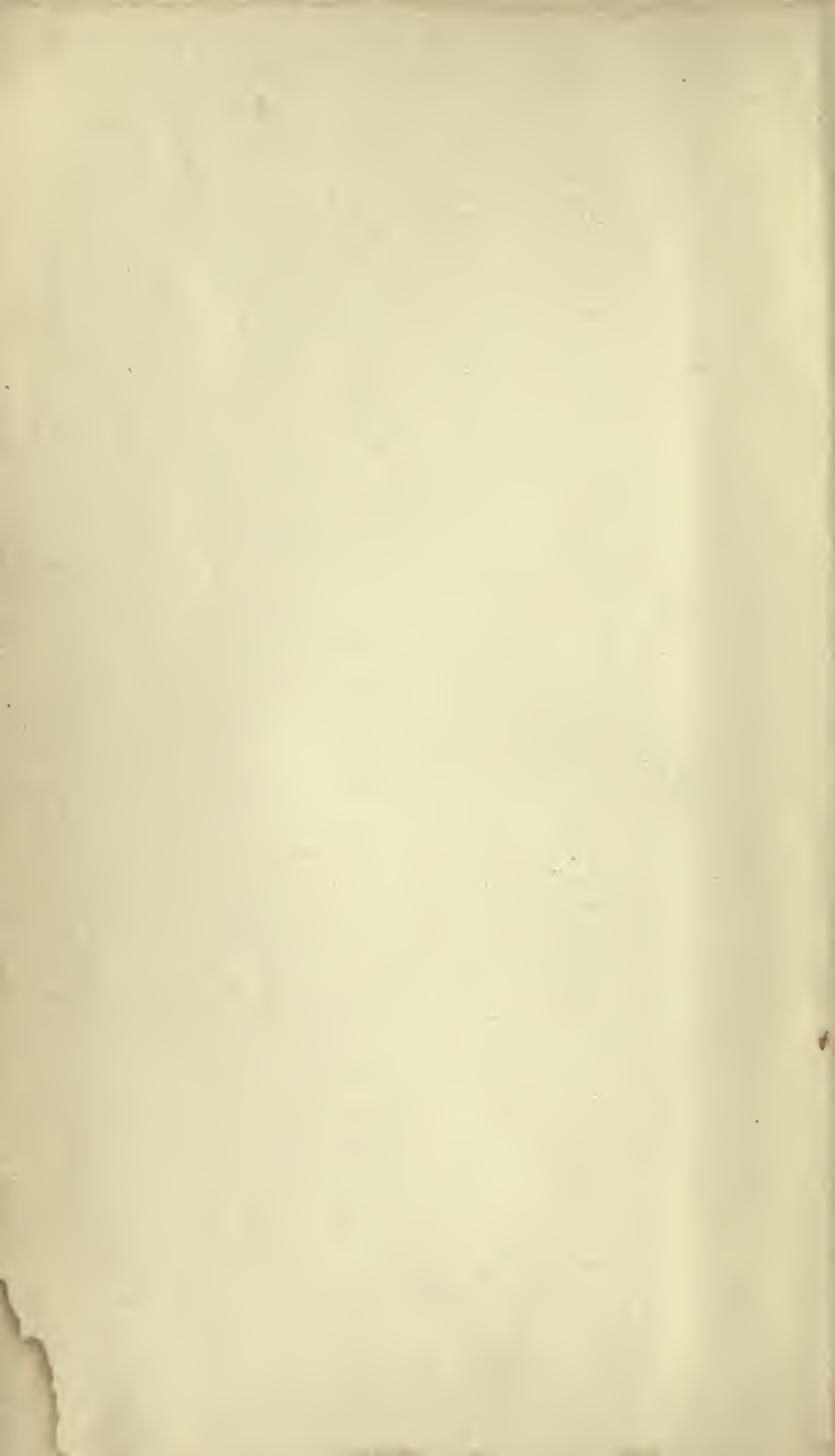


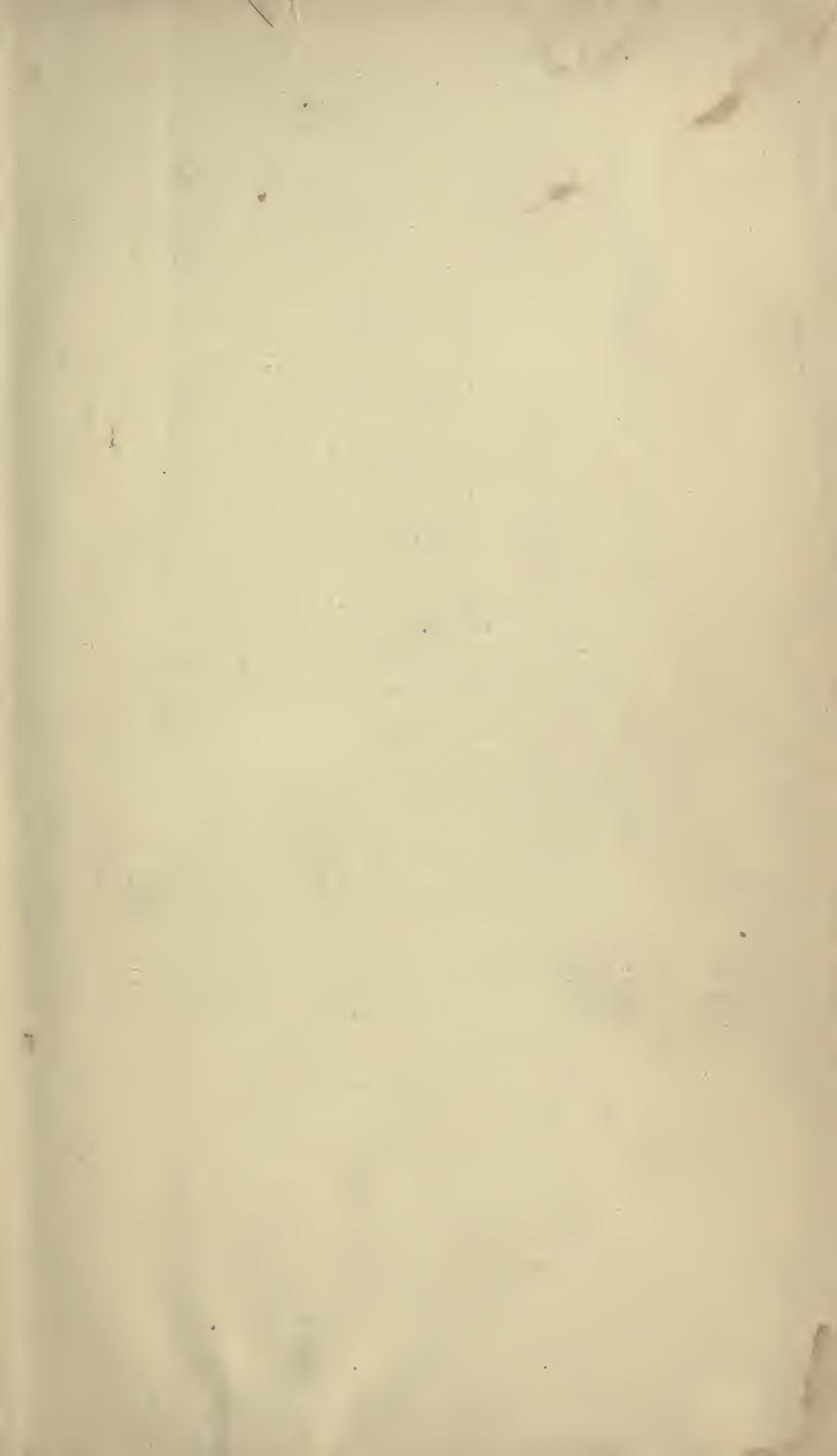












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A. B. DAVIDSON, LITT.D., LL.D.

PROFESSOR OF HEBREW, ETC., IN THE NEW COLLEGE, EDINBURGH

(TWENTIETH EDITION)

REVISED THROUGHOUT BY

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"OLD TESTAMENT CRITICISM AND THE CHRISTIAN CHURCH"

"INTRODUCTION TO THE OLD TESTAMENT" ETC.

EDINBURGH : T. & T. CLARK, 38 GEORGE STREET

1916

*Printed by*  
MORRISON & GIBB LIMITED

FOR

T. & T. CLARK, EDINBURGH

LONDON: SIMPKIN, MARSHALL, HAMILTON, KENT, AND CO. LIMITED

NEW YORK: CHARLES SCRIBNER'S SONS

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## PREFACE TO THE NINETEENTH EDITION.



AT the request of the publishers I have undertaken the revision of the late Professor A. B. Davidson's *Hebrew Grammar*. With some reluctance, I confess; for it is always dangerous to touch the work of another man, especially when that other is a master, and his work, in its original form, has achieved an almost unique popularity, as attested by eighteen successive editions. But two considerations decided me to make the attempt. Firstly, eighteen years of experience in teaching the grammar and dealing with students in their initial struggles with the language, have convinced me that there were not a few perplexities which did not readily resolve themselves to men who had only an average stock of patience and linguistic interest. And, secondly, the publishers gave me an absolutely free hand. Of the liberty thus generously accorded, I have made very ample use. With the exception of the vocabularies (which, however, have been slightly extended by the addition of proper names) and of the exercises for translation (which again have been in places considerably modified) little remains of the original *Grammar* but the order of the sections.

The following are some of the features of that *Grammar* which seemed to call for special attention in a revision.  
(i.) The very important sections 1-10, on a complete under-

standing of which practically everything depends, were somewhat abstract in their complexion; and their usefulness, it seemed to me, might be considerably enhanced by fuller explanations and a more liberal use of illustration. (ii.) The sections in small print created a problem for the beginner. He began by assuming that their contents could be safely ignored at first, and usually ended by ignoring them altogether. But these sections sometimes contained matter of first-rate importance. I have endeavoured to reduce the small print to a minimum, weaving the more important matter into the regular sections, and omitting whatever it did not seem strictly necessary for the beginner to know, though there is room for legitimate difference of opinion as to where this line ought to be drawn.<sup>1</sup> (iii.) The many references to Old Testament passages, which not one student in a hundred ever looked up, I have omitted, giving instead one illustration (or more) which I have quoted in full. A vivid illustration of an important principle strengthens the learner's appreciation and grasp of the principle; and, for this reason, I have throughout the book made comparatively lavish use of illustration, and—in the earlier sections—also of transliteration, in order that the beginner might be in no doubt as to the pronunciation of Hebrew words. (iv.) Frequently ditto marks were used to indicate, not that the word above was to be repeated, but that the analogy of the preceding column was to be followed; in such cases I have written the word in full. In other cases again (*e.g.* § 29) the paradigms were too brief and left the student in the lurch just at the point where he most needed guidance. Doubtless perfect familiarity with earlier

<sup>1</sup> Throughout the translation exercises, *e.g.*, I have indicated the *Methegh*; also the accents *Šilluq* and *ʾAthnah*, where the vowels were affected.



analogies would have enabled him to fill in the gaps, but the average student could not do so with any confidence. In such cases I have written the paradigm in full, leaving nothing to guess-work or possible misconstruction. (v.) The vocabularies preceding the exercises were not seldom incomplete. No doubt the necessary words could always be found in the longer lists at the end of the book; but the fact that some words were given raised the very natural presumption that all would be given, and the student, when he came to the translation, was often disappointed to find himself confronted with words to which his previous preparation, however careful, gave him no clue. I have therefore considerably extended the vocabularies to the sections, so as to include all the words necessary for translation. (vi.) Some sections (*e.g.* on perfect and imperfect § 46, numerals § 48) contained no exercises—neither Hebrew into English, nor English into Hebrew; others contained only one or the other. To every section where these were wanting I have added translation exercises of both types, on the principle that one cannot see too much of a language one is trying to learn. (vii.) I have added to each translation exercise, beginning with the very first, two or three sentences of unpointed Hebrew for pointing as well as translation. As an exercise, pointing is almost as useful as translating from English into Hebrew, and it has a fascination all its own.

In every discussion and explanation I have endeavoured to place myself at the beginner's standpoint. and, so far as possible, to offer a treatment which would be sufficient for him without extraneous help. There is doubtless an inevitable amount of drudgery in the study of any language; but the fundamental principles of Hebrew are really so few and so pervasive that, if they are properly understood, the strain upon the memory (except for vocabulary) is very

little. The all but universal repugnance to the study of the language is explained partly by the fact that it is begun later in life than other languages, at a time when men's minds are less responsive to, and more intolerant of, a new and unfamiliar discipline; but it is due also in part to the mistaken idea that its principles are intricate and haphazard. Nothing could be further from the truth, and I have sought to leave upon the reader's mind the conviction of the essential simplicity and regularity of the language.

Despite the many modifications which I have introduced, I have worked with a full sense of the respect and gratitude due to the noble scholar whose vital interpretation of the Old Testament so charmed and stimulated the successive generations of students and preachers who fell under its spell; and I could not wish for the grammar, in its new form, any better fortune than that it should win as many friends and exercise as wide an influence as it has done in the past.

I desire to acknowledge my special obligations to Professor Arthur Ungnad's *Hebräische Grammatik*, which seems to me the most attractive treatment the subject has received in our generation.

JOHN E. MCFADYEN.

UNITED FREE CHURCH COLLEGE,

GLASGOW,

23rd September 1914.

## PREFACE TO THE TWENTIETH EDITION.

---

IN a little more than a year, another edition of the *Grammar* has been called for. This fact, coupled with assurances I have received from many parts of the world,—from professional scholars and teachers on the one hand, and from students on the other—encourages me in the hope that the revision was not undertaken in vain.

This edition is not a mere reprint of the last. The book has been entirely reset. I have numbered practically every paragraph in this new edition throughout, so that it ought to be more convenient for purposes of reference.

I have also incorporated suggestions submitted to me by various scholars, more particularly by the following, whom I desire herewith to thank—Rev. Canon Fowler, D.C.L., Hebrew Lecturer in the University of Durham; Rev. Prof. A. C. Welch, Th.D., of New College, Edinburgh; Rev. Prof. J. A. Selbie, D.D., of U.F. Church College, Aberdeen; and the Rev. Prof. J. Strahan, D.D., of Magee College, Londonderry.

JOHN E. MCFADYEN.

UNITED FREE CHURCH COLLEGE,  
GLASGOW,

1st July 1916.



# CONTENTS.



SECTION	PAGE
Introduction . . . . .	I
1. Hebrew Alphabet . . . . .	4
2. Vowel Sounds. Vowel Letters . . . . .	7
3. External Vowel Signs, Massoretic Points . . . . .	13
4. Coalition of Massoretic and Textual Vocalization . . . . .	19
5. Principles of the Syllable . . . . .	21
6. The Vowel System and the Tone . . . . .	24
7. Daghes. The Letters <i>B'ghadhk'phath</i> . . . . .	30
8. The Gutturals . . . . .	34
9. The Quiescents . . . . .	37
10. The Accents. Methegh. Maqqeph. Pause. Q <sup>e</sup> rê. K <sup>e</sup> thîbh . . . . .	38
11. The Article . . . . .	42
12. Personal Pronouns . . . . .	45
13. Demonstrative, Relative, Interrogative, and other Pronouns . . . . .	46
14. Inseparable Prepositions . . . . .	50
15. The Conjunction . . . . .	53
16. The Noun. Inflection . . . . .	54
17. Cases. Construct state . . . . .	58
18. First Declension . . . . .	63
19. Pronominal Suffixes . . . . .	66
20. The Verb. Perfect . . . . .	71
21. The Imperfect, &c. . . . .	76
22. Verb Active and Stative (Transitive and Intransitive) . . . . .	80
23. Jussive, Cohortative, Waw consecutive . . . . .	82
24. Scheme of the Regular Verb . . . . .	88
25. Niph'al . . . . .	89



SECTION	PAGE
26. Pi'ēl, Pu'al, Hithpa'ēl . . . . .	91
27. Hiph'il, Hoph'al . . . . .	95
28. Skeleton Paradigm of Regular Verb . . . . .	97
29. Second Declension . . . . .	99
30. Third Declension . . . . .	104
31. Verbal Suffixes . . . . .	106
32. Irregular or Weak Verbs . . . . .	112
33. Pe Nun Verbs and Nouns . . . . .	113
34. Pe Guttural Verbs and Nouns . . . . .	115
35. Pe 'Aleph Verbs . . . . .	118
36. 'Ayin Guttural Verbs and Nouns . . . . .	120
37. Lamedh Guttural Verbs and Nouns . . . . .	122
38. Lamedh 'Aleph Verbs and Nouns . . . . .	124
39. Pe Yodh and Pe Waw Verbs . . . . .	127
40. 'Ayin Waw and 'Ayin Yodh Verbs . . . . .	131
41. Nouns 'Ayin Waw and 'Ayin Yodh . . . . .	134
42. Double 'Ayin Verbs . . . . .	137
43. Nouns Double 'Ayin . . . . .	140
44. Lamedh He Verbs . . . . .	143
45. Apocopated Forms and Nouns Lamedh He . . . . .	146
Doubly Weak and Defective Verbs . . . . .	151
Table of Irregular Nouns . . . . .	153
46. Perfect, Imperfect, and Participle . . . . .	155
47. The Adjective, Comparison . . . . .	161
48. The Numerals . . . . .	163
49. Particles . . . . .	167
English-Hebrew Vocabulary . . . . .	171
Hebrew-English Vocabulary . . . . .	189
Paradigms of Verbs . . . . .	207
The Accents . . . . .	230
Index of Subjects . . . . .	232
Index of Hebrew Words . . . . .	235

## INTRODUCTION.



## INTRODUCTION.

THE beginner should enter upon his study of Hebrew with the assurance that it is not only not more difficult, but in some important respects easier, to acquire a working knowledge of that language than of most others. With a reasonable amount of intelligent application, he will more quickly learn to read a piece of ordinary historical narrative in Hebrew than in Latin, Greek, or German.

Hebrew, of course, has difficulties of its own, which must be frankly faced. Of these the three which meet the beginner on the threshold are (i.) the strangeness of the alphabet, (ii.) the fact that the language is read from right to left, and (iii.) the unlikeness of some of the sounds to any in our own language. A little practice reduces the first two difficulties to the vanishing point: the third is more serious. There are, *e.g.*, two *k* sounds and two *t* sounds, one in either group having no equivalent in English. Thus if, for the one *k* which appears in *kōl*, the word for *all*, we substitute the other *k*, we get the word for *voice*. Unless, therefore, we learn from the beginning to make some distinction between these sounds—and this is not easy—in pronunciation, we shall be in perpetual danger of confusing totally dissimilar words. (iv.) Another difficulty is that the roots are almost entirely trilateral,<sup>1</sup> with the result that, at first, the verbs at any rate all look painfully alike—*e.g.* *malak*, *zakar*, *lamad*, *harag*, &c.,—thus imposing upon the

<sup>1</sup> עקרב *qrb* may be a genuine quadrilateral; but behind most quadrilaterals (cf. כרמל *krml*, *garden-land*) lies a trilateral root (*e.g.* כרם *krm*, *vineyard*). There are probably also biliteral roots (§§ 40, 42).

Speech  
organ  
arrang  
ment  
+ ear

memory a seemingly intolerable strain. Compound verbs are impossible: there is nothing in Hebrew to correspond to the great and agreeable variety presented by Latin, Greek, or German in such verbs as *exire, inire, abire, redire*, &c.; *ἐκβαίνειν, ἐμβαίνειν, ἀναβαίνειν, καταβαίνειν*, &c.; *ausgehen, eingehen, aufgehen, untergehen*, &c. Every verb has to be learned separately: the verbs *to go out, to go up, to go down*, are all dissyllables of the type illustrated above, having nothing in common with each other or with the verb *to go*.

But against these difficulties have to be set facts which weigh more heavily on the other side. (i.) The working vocabulary of Hebrew is comparatively small. Many rare words occur, as we should expect, in books like Job; but the running vocabulary of average prose is meagre and simple. To know a dozen or even half a dozen chapters thoroughly is to have the key to an immensely wider area. (ii.) The noun has no case-endings, and the verb has only two tenses. What a contrast with the elaborations of Latin and Greek, especially, *e.g.*, of the Greek verb! (iii.) Hebrew syntax, though it has many subtleties of its own, is, broadly speaking, extremely simple, as a glance at any literal translation of the Old Testament, with its ever recurring *and*, will show. The clauses in a Greek or Latin sentence are built together: in Hebrew they are laid together. By the use of particles, participles, relative and other subordinate clauses, a number of thoughts are expressed in those languages in their perspective and relation to each other and presented as an artistic whole—it may be with only one principal verb. The Hebrew habit is to co-ordinate rather than to subordinate, and one principal verb follows another with a regularity which reminds one of the simple speech of children. A piece of idiomatic Greek, such as the introductory words of Luke's Gospel, does not readily go into Hebrew. Even simpler Greek would become simpler still in Hebrew. Take, *e.g.*, Mat. 27. 28–30: *καὶ ἐκδύσαντες αὐτὸν χλαμύδα κοκκίνην περιέθηκαν αὐτῷ, καὶ πλέξαντες στέφανον . . . ἐπέθηκαν ἐπὶ τῆς κεφαλῆς αὐτοῦ . . . καὶ γονυπετήσαντες . . . ἐνέπαιξαν αὐτῷ . . . καὶ*



ἐμπτύσαντες εἰς αὐτὸν ἔλαβον τὸν κάλαμον, &c. These participles would in Hebrew be most naturally rendered by finite verbs, and the passage would run as follows: "and they stripped him and put a scarlet robe on him and plaited a crown . . . and put it upon his head and kneeled . . . and mocked him . . . and spat on him and took the reed," &c. Manifestly this makes for syntactical simplicity. (iv.) When the principles underlying the language—which are simple enough—are understood, it is found to be characterized by an altogether extraordinary regularity. Hebrew is methodical almost to the point of being mechanical. The so-called irregular verbs, *e.g.*, are, for the most part, strictly regular, springing no surprises, but abundantly intelligible to one who understands fundamental principles. It is therefore of the utmost importance that the learner be at pains to understand those principles from the very beginning, passing over nothing which he does not clearly see and which he has not thoroughly grasped; and if he goes forward to the study of the language with a faith in its regularity, he will find its very phonetic and grammatical principles to be instinct with something of that sweet reasonableness, that sense of fair play, we might almost say that passion for justice,<sup>1</sup> for which the Old Testament in the sphere of human life so persistently and eloquently pleads.

<sup>1</sup> Cf. the striking words in Deut. 16. 20, "Justice, justice shalt thou pursue." Illustrations of the principle of compensation will appear *passim*.

# OF SOUNDS AND WRITING.

## § I. HEBREW ALPHABET.

Name.	Form.		Sound and Sign.	Signification of the Name.	Numerical Value.
		Final.			
<i>'Ā-leph</i>	א		'	Ox	1
<i>Bêth</i>	ב		b, bh	House	2
<i>Gî'-mel</i>	ג		g, gh	Camel	3
<i>Dâ-leth</i>	ד		d, dh	Door <i>(this)</i>	4
<i>Hê</i>	ה		h	Air-hole <i>or</i> Lattice-window ?	5
<i>Wāw</i>	ו		w	Hook	6
<i>Zā-yin</i>	ז		z	Weapon	7
<i>Hêth</i>	ח		h	Fence	8
<i>Têth</i>	ט		ṭ	Snake ?	9
<i>Yôdh</i>	י		y	Hand	10
<i>Kaph</i>	כ	ך	k, kh	Bent hand	20
<i>Lā-medh</i>	ל		l	Ox-goat	30
<i>Mêm</i>	מ	ם	m	Water	40
<i>Nûn</i>	נ	ן	n	Fish	50
<i>Ṣā-mekh</i>	ס		ṣ	Prop	60
<i>'Ā-yin</i>	ע		'	Eye	70
<i>Pê</i>	פ	ף	p, ph	Mouth	80
<i>Ḥā-dhé</i>	צ	ץ	ḥ	Fish hook ?	90
<i>Qôph</i>	ק		q	Eye of needle <i>or</i> back of head ?	100
<i>Rêsh</i>	ר		r	Head	200
<i>Sîn, Shîn</i>	ש		s, sh	Tooth	300
<i>Tāw</i>	ת		t, th	Sign or cross <i>(thin)</i>	400

The shapes of the letters appear originally to have roughly represented the objects denoted by their names; e.g. שׁ (sh) suggests *tooth*, for which the Hebrew word is *shēn*.

These resemblances, which are often remote and obscure in the present alphabet, were frequently more obvious in the older form of the alphabet, in which, e.g., the letter 'āyin, which means *eye*, was represented by ○, and the letter tāw, which means *cross*, by ✕ or †.

1. These 22 letters are all consonants. The vowels, which were not originally written, came, in course of time, to be indicated in a manner which will be explained in §§ 2-4. The absence of vowels from the alphabet, and the consequent appearance of no letters but consonants in the original form of the Hebrew text, might be regarded as a grave misfortune, and likely to expose interpretation to ambiguity: the consonants דבר, DBR, for example, can be read to mean *speak*, or *speaking*, or *he spoke*, or *word*, or *pestilence*. In point of fact, however, these conflicting interpretations are generally little more than theoretical possibilities: the context usually puts the matter beyond doubt, just as, in an English sentence written with consonants alone, it would be tolerably easy to discover whether FR stood for *far*, *fare*, *fair*, *fear*, *fir*, *fire*, *for*, *fore*, *four*, *fur*, *fray*, *free*, *fry*, or *fro*. The proof that vowels are by no means indispensable to a rapid and accurate appreciation of meaning may be found in the fact that in Pitman's phonetic shorthand, the reporting style, which practically dispenses with vowels, can be read with perfect ease.

כ is sometimes mistaken by beginners for an *a*: this it could not be, as it is a consonant. Similarly ע is mistaken for a *y*, whereas *y* (as in *yet*) must be represented by י (*yôdh*).

Hebrew is written from right to left.

Observe how the following letters are distinguished: (1) כּ בּ נּ זּ. כּ *k* is round, בּ *b* has a "tittle" (Mat. 5. 18) at the lower right-hand corner, נּ *n* is square, while זּ *z* is broken at the foot; (2) דּ רּ ךּ ךּ. דּ *d* is square at the top, רּ *r* is round, ךּ final *k* is like דּ *d*, but comes below the line; (3) תּ חּ הּ. תּ *t* is open at the top, חּ *h* is shut, and

ח *th* has a foot at the left ; (4) ו ן ן ן . ו *y* does not touch the line, ן *w* does, ז *z* has a cross-stroke at the top and is wavy, while ן final *n* comes under the line ; (5) ס ם . ס *s* is round, and ם final *m* is square ; (6) ט ך . ט *t* is open at the top and ך *m* open at the foot ; (7) ע ץ ף . ע (transliterated by ' ) has its tail turned to the left, ץ *ç* curves first to the right, ף final *ç*, droops its tail straight down.

2. It is very important to learn from the beginning, so far as possible, the distinctive sounds of the various consonants for which we have no precise equivalent, and especially of those consonants whose sounds more or less closely resemble each other. Hebrew, *e.g.*, never confuses ט (*t*) with ח (*t*), nor כ (*k*) with ק (*q*), nor ה (*h*) with ח (*h*), nor ס (*s*) with צ (*ç*). The letter א (transliterated by ' ) expresses simply the emission of the breath. It may be well heard if in such words as *re-enter*, *co-operate*, the stream of sound of the first vowel be suddenly shut off, and the second vowel uttered with a new emission of breath. Its appearance and effect at the beginning of a Hebrew word may be roughly compared to that of the letter *h* in the word *hour*. To transliterate the English word *am*, for example, into Hebrew, we should require to begin with the consonant א, representing the emission of the breath ; so that, ignoring the vowel (which we have not yet learned to write), the word would be אס (= ' *m*, not *am*).

The letter ח is a deep guttural sound like *ch* in the Scotch word *loch* or the German *Macht*.

The letter ף had also two sounds, the one a sharp guttural sound bearing the same relation to א that ח bears to the simple ח, the other a vibratory palatal sound like the French *r*. Greek could not reproduce this consonant adequately any more than English ; it transliterates it sometimes by a smooth breathing (ρλϣ = ' *Αμαλήκ*), sometimes by a rough breathing (ρλϣ = ' *Ηλί*, also ' *Ηλει*), sometimes by γ (ηϣ = *Γάζα*). Our transliteration is always ' , and some modern pronunciations scarcely distinguish it in sound from א ; but an attempt should be made to give it a guttural quality.

The *lingual* sound ט *t* is produced by pressing the flat of the tongue to the top of the mouth ; in ח *t* the tip of the tongue touches the teeth.



The letter  $\text{ק}$  *q* (by some transliterated *k*) is much stronger than  $\text{כ}$  *k*, and is pronounced farther back—at the back of the palate. It must not be pronounced like *qu*.

The sign  $\text{שׁ}$  *Shin* sounds *sh*;  $\text{שׂ}$  *Sin* sounds *s*, and  $\text{ס}$  is scarcely distinguishable from it: in the Old Testament they are sometimes, though rarely, interchanged, *e.g.*  $\text{סכר}$  for  $\text{שכר}$  *to hire*.

The letter  $\text{צ}$  *z* is a sort of hissing *s*. It bears the same relation to  $\text{ס}$  *s* as  $\text{ט}$  *t* does to  $\text{ת}$  *t*. The traditional *ts*, which has sometimes been retained for conveniently distinguishing  $\text{צ}$  from the other sibilants  $\text{שׁ שׂ ז}$ , is a quite incorrect transliteration.

3. The six letters  $\text{ב ג ד כ פ ט}$  have a double pronunciation, which will be explained in § 7. Suffice it here to say that, when they have a point in their bosom, they are hard, and pronounced thus:  $\text{ב}$  *b*,  $\text{ג}$  *g* (as in *gas*, never as in *gem*),  $\text{ד}$  *d*,  $\text{כ}$  *k*,  $\text{פ}$  *p*,  $\text{ט}$  *t*; when they have no point (*e.g.*  $\text{בּ גּ}$ , &c.) they are spirant and usually transliterated by the somewhat misleading *bh* (pronounced *v*), *gh* (like N. German *g* in *Tage*), *dh* (like *th* in *this*), *kh ph* (= *f*) *th*—for which some scholars prefer to adopt  $\beta \gamma \delta \chi \phi \theta$ .

4. The five letters  $\text{פּ צ כּ מ נ ף}$  are written thus:  $\text{ך ם ן ף ץ}$ , when these letters happen to be the last consonant of a word.

All the finals except  $\text{ם}$  have a tail coming below the line, and no other letter except  $\text{ק}$  comes below the line.

$\text{ל}$  begins above the line.

#### EXERCISE. WRITE THE FOLLOWING IN ENGLISH AND HEBREW.

בית, דבר, ירד, ירך, גנב, זקן, ימט, טעם, מעט, עצה, החשך,  
קצה, נפים, מגן, מים, רצח, פנען, אתה, און:

bh, b, l, lm, ml, şt, shn, lkh, gdh, dgh, qwm, rç, kph, çw,  
hm, mş, mţ, 'ç, r', 'm, yyn, ngn, mym, 'wphph, hms, çyç, tmm.

.N.B.—The forms *bh*, *gh*, &c., represent  $\text{בּ גּ}$ , &c., without the dot; *b*, *g*, &c., the dotted letters  $\text{בּ גּ}$ , &c.

#### § 2. VOWEL SOUNDS. VOWEL LETTERS.

1. The vowel system is of fundamental importance. It can only be completely understood by watching the transformations which the vowels of a word undergo in the living

language, but the general principles can be made clear at this stage. There are in Hebrew, as in other languages, short vowels, long vowels, and diphthongs. But in Hebrew, besides the ordinary short vowels, there is a vowel so short as to be practically indistinct; the long vowels may be either pure long or tone-long; and the diphthongs have passed, for the most part, into the form of long vowels. What this means, and when these things occur, will now be explained.

2. *Vowel Sounds*.—The three primary vowel sounds are A I U (pronounced *ah ee oo*), and these may be either long or short. Though it would be scientifically more accurate to begin with the short vowels, let us begin, for convenience' sake, with the

(1) *Pure long vowels*.—The vowels of a Hebrew word are, as we shall see, capable, in certain circumstances, of great transformation: the essence of a pure (or naturally) long vowel is that it cannot, under any circumstances, be modified. For example, the *ô* in *qôṭêl* is a pure long vowel; that is, nothing that can happen to the word (*e.g.* the addition of a suffix) can in any way affect the length or quality of the *ô*, which remains, through all possible transformations of the word, unchangeable. Syllables which, etymologically, would involve the diphthongal formations *ai* (from an original *ay*) or *au* (from an original *aw*) are generally written, instead, with *ê* and *ô*. Cf. sound of *ai* and *au* in French. Thus *gul-lay-tha* = *gul-lai-tha* = *gul-lê-tha*; and *haw-shîbh* = *hau-shîbh* = *hô-shîbh*. (The vowel *ô* is not always diphthongal in origin, but may be long in its own rights, corresponding with the Arabic *â* in cognate words; *e.g.* Hebr. *shâlôm* = Arab. *salâmu*; Hebr. *qôṭêl* = Arab. *qâtîlu*: cf. *stone*, Old Eng. *stan*.) Thus the pure long (including the diphthongal) vowels are *â ê î ô û*, all unchangeable, and indicated in transliteration by the circumflex accent. The pure long *â* is much the least common.

(2) *Tone-long vowels*.—In contrast to the pure long vowels which, as we have seen, are long by nature and unchangeable, are the so-called tone-long vowels, which are long only because they happen to be where they are, and which, when their place shifts, no longer remain long. To under-



stand this, it is necessary to remember that by *tone* or *accent* is meant the stress of the voice, and the tone-syllable is the syllable of the word on which the stress falls—in *Hebrew*, as a general rule, the last syllable. In the noun *présent*, e.g., the first syllable is the tone-syllable; in the verb *présent*, it is the last. Now the great strength of the Tone in Hebrew, besides demanding for the tone-syllable (as a very general rule) a long vowel, has the further curious effect of lengthening, where possible (this reservation will be readily understood when we reach § 6), the vowel of the preceding syllable. These vowels, thus long or lengthened, are known as *tone-long vowels*. Thus, neither of the vowels in *dābhār* (דָּבָר *word*) is pure long, both are tone-long: the latter is long because (being in the last syllable) it bears the accent, and the former is obliged to be long because it falls immediately before the tone-syllable. The first vowel, of course, need not be *ā*; it might conceivably be *ē* or *ō*, but it must be long: a short vowel in this place would be inconceivable. The moment, however, the word receives an addition, one or both vowels will be instantly transformed: e.g. *dibhārē*, where the first vowel has changed, and the second almost vanishes (in a way to be explained in § 6). Similarly the *ē* of *qôṭēl* almost vanishes in the plur. *qôṭēlīm*: this is possible only because *ē* is a tone-long (not a pure long) vowel. The *ô* and the *ē* in the word *qôṭēl* happily illustrate the difference between a pure long and a tone-long vowel.—The tone-long vowels are *ā ē ō* (but not *ī ū*), written with the long mark, to distinguish them from the pure long, which are written with the circumflex.

Of course the vowel of the tone-syllable or the pre-tone may, etymologically, be *pure* long in its own right; e.g. pure long in tone *gādhôl*, 'āšîr; in pre-tone *qôṭēl*, *hēkhāl*.

(3) *Indistinct vowels*.—The great strength of the Tone in Hebrew has the further curious effect of reducing, where possible (this reservation will be readily understood when we reach § 6) the vowels before the pretone to a swift and somewhat indistinct sound, which approximately corresponds to the *e* in the word *the*, and which is represented by the small *e* above the line. For example, the plural of *dābhār*

is *d<sup>e</sup>bhārîm*: The last syllable has, as usual, the tone; the pretonic syllable has a tone-long vowel; and the original long vowel *ā* (long in *dābhār* because it was pretonic), now that it is two places from the tone, vanishes into the indistinct *e*. This, of course, can never happen where the first vowel is *pure* long; e.g. *kôkhābh* could never become *k'khābhîm*, but only *kôkhābhîm*, though *rōmah* (with only a tone-long *ō*)<sup>1</sup> naturally becomes *r<sup>e</sup>māhîm*. | When this indistinct sound is attached to one of the four guttural letters ע ח ה א, it becomes more distinct, and definite vowels are written, less distinct than full vowels, but more distinct than the indistinct vowel which follows ordinary consonants. These vowels are transliterated by *<sup>e</sup>* above the line; thus, *l<sup>e</sup>môr*, *<sup>e</sup>môr*, *l<sup>e</sup>lî*. In spite of the identity of transliteration, there is, as we shall see in § 8, no possible confusion between this *<sup>e</sup>* (with gutturals) and the other.

(4) *Pure short vowels*.—The three primary pure short vowels are *a i u*: *a* could be deflected into *e* (cf. *a* in *many*: and *ketch* for *catch*) and even into *i* (as *instant* in careless speech becomes *instint*); *i* could be deflected into *e* (as *kitchen* in careless speech becomes *ketchen*), and *u* into *o*—the root *qudsh*, seen in (*el*) *quds*, the modern Arabic name for Jerusalem, becomes, with suffix, *godshî*. But these bald statements can hardly be understood till we come to the study of actual words. The short vowels are therefore *a e i o u*, and, in transliteration, receive no accentual mark.

3. *Vocalization*.—(a) All the Semitic Alphabets consisted originally of consonantal signs only (§ 1. 1). In course of time the need, or at least the desirability, of expressing in some way the vowels of a word came to be felt. To meet this need, instead of adding new letters to the alphabet, three of the existing consonants, י ה ו,<sup>2</sup> were drawn upon to

<sup>1</sup> This word belongs to a familiar group of nouns in which, for good reasons to be afterwards explained (§ 29), the penult has the accent, while the last syllable is unaccented.

<sup>2</sup> א, as an indication of long *a* (e.g. שָׁנָא *shēnâ*, *sleep*), may be here ignored, as it is rare and late. Such a form as קָמָא for *qām* (*he arose*) is extremely rare.

represent certain vowels.<sup>1</sup> As these signs, however, were not now *exclusively* reserved to represent vowels, but could still retain their full consonantal force, this device might be supposed to lead to confusion. In point of fact this is not so: for, as every Hebrew syllable must begin with a consonant, these letters, if they appear at the beginning of a syllable, are necessarily consonantal; they will (with one or two trifling exceptions) be vocalic only at the end. In ים, e.g., the י is consonantal (*yām*, sea), in מי it is vocalic (*mî*, who). Similarly הם is *hēm* (they), but מה is *mâ* (what).

At the end of any other syllable than the last, however, ה has its consonantal force of *h*; e.g. מִהפֹּכָה = *mahpēkhâ* (overthrow). Here the last ה represents a vowel, but the first is a consonant: this, however, is perfectly natural, as the root verb, from which this noun comes, is הִפֵּךְ *haphakēh* (to turn), where ה, coming first, must be a consonant.

(b) On account of their being used to indicate vowels, the letters י ו ה have sometimes been called *vowel letters*, or vocalic consonants (also *matres lectionis*); it is altogether reasonable that these letters should be reserved to indicate only important vowels. Generally speaking, therefore, they are never used to indicate short vowels (in the few cases where this happens, it is considered an anomaly, and attention is called to it in a footnote to the Hebrew text): it would not be even conceivable that they should be used to indicate the indistinct vowel *e*. They represent therefore the long vowels; and, broadly speaking, the pure unchangeably long rather than the tone-long. This, too, is eminently reasonable, that the vowels most deserving consonantal representation are those which, like the consonants, form an integral and immovable part of the word.

(c) The following is the usage, when the consonants in question are used to represent vowels:

<sup>1</sup> This would occur doubtless first of all in cases where these letters had been ultimately consonantal: e.g. *a* before י (i.e. *aw*) would pass (through *au*) into *ô*; so *uw* into *û*; *ay* (*ai*) into *ê*; and *iy* into *î*. Thus י would come in time to stand for long *o* and *u*, י for long *e* and *i*.



- ה represents, chiefly,<sup>1</sup> the long *a* ;  
 ם represents the long *i* or the long *e* ;  
 ו represents the long *o* or the long *u*.

Thus, independently of the special system which was later devised for the accurate representation of the vowels, we know that מה is *ma*, לי *li* or *le*, לו *lo* or *lu*, סוסי *sosi*, *sose*, *susi* or *suse*. Only a knowledge of the language, of course, will enable us to decide between these possibilities; but within these narrow limits words containing long vowels may be accurately read.

(*d*) But though ה represents, as a rule, long *a*, it does not follow that every long *a* should be represented by ה; in point of fact, this distinction is reserved only for a long *a* at the end of a word.<sup>2</sup> E.g. סוסה = *sûsâ* (*mare*), but *dābhār* = דבר (*word*), and even *qāmîm* = קמים (*arising*, plu. ptc.).

(*e*) Similarly, at the end of a word, all the other long vowels, *e*, *i*, *o*, *u*, are regularly represented by a consonant: קמי = *qâmê* or *qâmî*, קמו = *qâmô* or *qâmû*. When any of these four long vowels, however, occurs in any other place than at the end, a distinction is usually drawn between the pure long and the tone-long vowels. Broadly speaking, the tone-long vowels are not represented by a consonant, while the pure or naturally long vowels are: e.g. לבב = *lēbhābh* (*heart*), where the *ē* is only tone-long and changeable, capable of vanishing into *e*; whereas שירה = *shîrâ* (*song*), where the *i* is pure long, and constant. So בקר, *bōqer* (*morning*), where the *ō* is tone-long and changeable; but כוכב, *kôkhābh* (*star*), where the *ô* is pure long and unchangeable. Though the usage is to represent the pure long vowel consonantally, this is not invariable: e.g. קיטור (*thick smoke*), may also be written קטור or even קטר; so קטל = קוטל or קטל (*killing*, ptc.), *k'rûbhîm* = כרובים or כרבים (*cherubs*). But it is an almost invariable usage that the merely tone-long vowel does not have consonantal representation: e.g. *lēbhābh* could not be ליבב. So, for *qôṭēl* we may not write קוטיל or קטיל.

<sup>1</sup> Sometimes also long *e* and *o*, but never *i* or *u*.

<sup>2</sup> The pronominal suffixes, however, *ka*, *ha*, *ta*, are usually written without ה; thus כ, not כה, &c.

EXERCISE. WRITE THESE WORDS IN ENGLISH LETTERS.

מה, מי, מימי, לי, לו, לין, לון, שירו, קומה, לולי, שירות,  
היניק, הושיעה, סוסים, הוריתי, קול, קולותינו, עוף, הובישו,  
הלילי, הוליכו, נא:

Write these Hebrew words, expressing the vowels by vowel letters:

qûm, qôm, shîr, shîrîm, şûş, şûşôthênû, qôç, lî, lô, lû, mê,  
mêshîbh, môth, hêlîl, hûl, hîlâ, hôçî', çîph, mêqîç, tôbhê, nîrî,  
hôshîbhû, hôlikhû, lûlê, mênîqôthênû.

### § 3. EXTERNAL VOWEL SIGNS. THE MASSORETIC POINTS.

1. So long as Hebrew was a living language, the helps to vocalization described in § 2. 3, though scanty, might be found sufficient. But when the language ceased to be spoken and became unfamiliar, fuller representation of the vowels was needful for correct reading. The proof of this is that the vowel-less text was frequently read in one way by the Greek translators, and in another by the later Jewish scholars who added the vowels. *E.g.*, Gen. 47. 31, "Jacob bowed upon the head of the *bed*" (miṭṭâ); but in LXX, "of the *staff*" (maṭṭe). (Cf. Heb. II. 21.) The consonantal outline is the same for both words, המטה: had the vowels been original, the mistake could not have been made. So in Amos 9. 12 the *Edom* of the original becomes *men* (= Hebr. 'adam) in the translation (cf. Acts 15. 17); and in Zeph. I. 10, "the *fish-gate*," הדגים *haddāghîm* of the original, becomes "the gate of the *slayers*," הורגים *hôr'ghîm*, in the translation. (This last passage also incidentally illustrates the early confusion of ד with ר.) The necessity for determining the exact sense, in combination with the literary activity of the time, gave rise to the present very complete system of vowel signs.

As the pronunciation of the language was not expressed by signs but handed down by tradition, this tradition became an important

#### 14 § 3. EXTERNAL VOWEL SIGNS. THE MASSORETIC POINTS.

branch of study. The word for "tradition" is *Massôrâ*, under which term was embraced the whole Textual Criticism of the Scriptures, including the vocalization and reading. Hence those who employed themselves about this have been called Massoretes, and the new system of vowel signs introduced by them is named the Massoretic System of Points.

The history of this system is difficult to trace. The names of its authors are quite unknown. So complicated and perfect a machinery of signs could have been matured only very slowly and by successive generations of labourers. The system probably dates from the sixth and seventh centuries ; neither Jerome (d. 420 A.D.) nor the Talmud (c. 500 A.D.) appears to know anything of vowel *signs*. Being the result of a formal scientific effort to express the pronunciation of the language, it is, like all systems of vowel notation arising in similar circumstances, completely phonetic ; the new signs, however, are not regarded as integral parts of the word and are not placed among the consonants, but, with rare exceptions, beneath or above them, *outside* the word.

The names given to the vowel signs probably have some reference to the action of the mouth in uttering the sounds. These sounds are contained in the first syllable of most of the names.



2. TABLE OF EXTERNAL VOWEL SIGNS OR MASSORETIC POINTS.

FIRST CLASS.		SECOND CLASS.		THIRD CLASS.	
A sound.		I and E sounds.		O and U sounds.	
Short vowels	<i>páthah</i> — a fat	<i>hîreq</i> — i pin	<i>hîreq</i> — i pin	<i>qibbāṭ</i>	— u put
	e.g. בָּר badh	e.g. מִן min	e.g. מִן min	e.g. מִשְׁלָכְךָ mushlākḥ	
Long vowels	<i>qāmeṣ</i> — ā calf	<i>ṣ̣ghôl</i> — e pen	<i>ṣ̣ghôl</i> — e pen	<i>qam. ḥatûph</i>	— o on
	e.g. קָם qām	e.g. הֶלְקָם helqām	e.g. הֶלְקָם helqām	e.g. הֹדִישָׁם ḥodishām	
Indistinct vowels	<i>dābhār</i>	<i>hîreq</i> — î ravine	<i>hîreq</i> — î ravine	<i>shûreq</i>	— â true
	e.g. דָּבָר dābhār	e.g. הֶקֶץ heq	e.g. הֶקֶץ heq	<i>qibbāṭ</i>	
		<i>ḡeré</i> — ē ē pain	<i>ḡeré</i> — ē ē pain	e.g. קוֹם or קוֹם qām	
		e.g. הֶקֶץ heq	e.g. הֶקֶץ heq	<i>hōlem</i> — ô ô bone	
		<i>kābhēdh</i>	<i>kābhēdh</i>	e.g. דֹּר dōr	
		e.g. קָפָרָם ṣ̣phārām	e.g. קָפָרָם ṣ̣phārām	חֹק ḥōq	
				— ē	
				e.g. בָּקָרָם b'qārām	
				— ē	
				e.g. הֹדִישָׁם ḥodishām	

N.B.—In the above illustrations I have intentionally written words involving the pure long î without the vocalic letter ' which usually accompanies them, in order to exhibit the vowel signs by themselves. The customary spelling will be explained in § 4.

(1) This vocalic system, ingenious and comprehensive as it is, has one or two disadvantages, which, however, are more apparent than real. (a) It does not distinguish between long *i* and short *i*. E.g. in הִשְׁמָד (he destroyed them) the first *i* (in *hish*) is short, while the second is long. But the explanation simply is that, as every Hebrew syllable must begin with a consonant, and the last syllable must therefore be *dhām*, not *ām*, consequently the second syllable is not *midh*, but *mi*: and then to the first two syllables we have simply to apply the rule that the vowel of an unaccented shut syllable (i.e. one ending in a consonant) is short, while the vowel of an open syllable (i.e. one ending in a vowel) is long. Therefore the first *i* is short and the second long, and there is no real confusion:—*hish-mî-dhām*.

(b) The risk of confusion, however, would seem to be much greater with the sign  $\text{ְ}$ , which may represent two vowels not only of different classes (first *ā*, and third *o*) but even of different quantity (long *ā*, and short *o*). Doubtless the reason for the identity of sign was the approximate similarity of sound between these two vowels; just as *a*, in words like *small*, is pronounced like *o*, and as, in some parts of England, words like *demand*, *command*, are pronounced not quite, but almost, like *demond*, *commond*, with the *o* somewhat sustained—something like *dema<sup>u</sup>wnd*, &c. It is convenient, however, for us to make a rather more definite distinction between the two sounds represented by  $\text{ְ}$ , by pronouncing the one as *ā* and the other as *o*. Here, again, there is no real confusion, as there is always some feature of the Hebrew word which puts the quality of the vowel beyond doubt; e.g. in בֹּקֶרֶם (*boqrām*, their morning) the last  $\text{ְ}$  is *ā*, because the last syllable is accented, and therefore has the tone-long vowel (therefore *ā*), while the vowel of the first syllable, being shut and unaccented, will be *o* (therefore *o*). So שְׁפֹךְ דָּם (two words treated as one) *shpōkh-dām* (to shed blood). The same principle essentially applies to וַיָּאֲרֹם (*way-yā-qom*, “and he arose” (the dot in the  $\text{ְ}$  doubles it, cf. § 7. 3, hence *yy*), though, for a reason to be afterwards explained (§ 23. 3. 4), the accent falls on the penult. This

syllable is open (and accented), therefore the vowel must be long (i.e. *ā*), the last syllable is shut and unaccented, therefore its vowel must be short (i.e. *o*). Thus this part of the word could not be *yoqom*, nor *yoqām*, nor even *yāqām*, but only *yāqom*.

(2) *Long and Short signs*.—(a) There are five short signs, viz.  $\text{—}$ ,  $\text{—}$  (short),  $\text{—}$ ,  $\text{—}$ , and  $\text{—}$ ; and five long, viz.  $\text{—}$ ,  $\text{—}$  (long),  $\text{—}$  or  $\text{—}$  (long),  $\text{—}$  and  $\text{—}$ .

The pure long and the tone-long, *ā*, *ā*, &c., are expressed by the same sign.

(b) There is good ground for regarding  $\text{—}$ , though usually short, as, in certain cases, a long vowel—sometimes tone-long, as in the first syllable of words like מֶלֶךְ *mélekh* (*king*), where it regularly takes the accent; sometimes pure long (arising out of *ay*), e.g. תִּבְחָנָה *tibhkená* (*they weep*, fem.), פָּנֶה *pānēkhā* (*thy face*).

(c) Short *u* is expressed by *qibbûç*, as שֻׁלְחָן *shul-hān* (*a table*). Long *û* was usually already represented in the text by *waw*, in which a point was inserted, forming *shûreq*, as קוּם *qûm*, pointed קוּם (*to arise*; not קוּם). When *waw* was not already expressed in the text, *û* was indicated by *qibbûç*, as קוּם *qûm*, pointed קוּם.

(3) *Indistinct vowels*.—(a) *Sh'wa simple and composite*.—The name *sh'wa* was given to that indistinctest of all sounds resembling the swift *e* in *the*, § 2. 2. 3. Its sign is  $\text{—}$ . This *sh'wa* (which appears in many cases to have formerly been assimilated in sound to a neighbouring vowel: e.g. סוֹדוֹם is in Greek Σόδομα, whence comes our Sodom) is now so indistinct that the class of vowel to which it belongs cannot be detected, and hence it is common to the three classes.

(b) The other three indistinct vowels approached so much towards distinctness that the class of vowel sound to which they belonged could be detected, though they did not reach the rank of full vowels, § 2. 2. 3. They thus seemed to stand midway between the simple *sh'wa* and true vowels, and are indicated by signs compounded of simple *sh'wa* and the three short vowels  $\text{—}$ ,  $\text{—}$ ,  $\text{—}$ . Hence they are often named *Composite sh'was*. Being also vocalic sounds perceptibly of the nature of the short vowels they are often



called *swift* or *hurried* short vowels: *ḥātēph pathah*, *ḥātēph ṣghôl*, *ḥātēph qāmeç*. This peculiar degree of vowel sound was heard chiefly in connection with the consonants called *gutturals*, § 8, e.g. חֶמֶר *ḥēmôr*, *ass* (not חֶמֶר), אֶמֶר *’ēmôr*, *say* (not אֶמֶר), חֲלִי *ḥ’lî*, *sickness* (not חֶלִי); and occasionally, though rarely, with others, e.g. where a letter is followed by the same letter, as עֲנִי (*an’nî*, *my bringing of clouds*), where עֲנִי (*an’nî*) might have been expected.

(c) The sign of simple *sh’wa* is also put under every consonant without a vowel of its own, if it be sounded and not final, § 5. 6 b. The *sh’wa* in this position is called *silent*, having no sound. E.g. in נִקְטַל *niqtāl* (*killed*, ptc.), the *q* has under it, because, unlike נ and ט, it has no vowel of its own; on the other hand, ל, though, like *q*, it has no vowel of its own, is written without , because it is final.

(d) It is unfortunate that the same sign should be used to indicate both sound and silence—on the one hand, an indistinct vowel, on the other, merely the end of a syllable; but, as we shall see, there is little possibility of confusion in practice. It ought to be remembered that two sounded or vocal *sh’was* cannot come together; e.g. such a form as דְּבַרִּי *d’bh’rî* is manifestly impossible: therefore when two *sh’was* occur together, as in יִקְטְלוּ (*they kill*), the first must be silent *sh’wa* ending the syllable (*yiq*), and the second the vocalic *sh’wa* beginning the new syllable *ḥlû* (or perhaps even constituting by itself the second syllable *ḥ*; cf. § 5. 2).

(4) *Position of the vowel sign.*—(a) The vowel sign stands under the consonant after which it is pronounced, as מַר *mar*, *bitter*, נָמֶר *nāmēr*, *a leopard*; with the exception of *ḥôlem*, which stands over the left corner of the consonant which it follows, as חֹק *ḥôq*, *statute*, קָטֹן *qātôn*, *little*, and שְׁרֵק, which has the compound sign, as שֹׁשׁ *šûs*, *a horse*. Final *kaph* occurs only with *qāmeç* and *sh’wa*, and these it takes in its bosom (not beneath it), as בָּרַךְ, בִּרְךָ, *b’kḥā*, *bākh*, *in thee*.

(b) A *ḥôlem* preceding ש coincides with its point, as מֹשֶׁה *môshe*, *Moses*, not מֹשֶׁה. But there is no possible ambiguity; for as the consonant מ at the beginning *must* have a vowel to follow it, and as none is visible, not even a *sh’wa*, the vowel must be concealed somewhere—it is really the vowel .

absorbed in the point of the  $\psi$ . Similarly a *hôlem* following  $\psi$  coincides with its point, as  $\psi\dot{\text{נ}}$  *sônē'*, *hating*. Here again there can be no dubiety: the word could not be read as *s'ne'*, which would be  $\psi\dot{\text{נ}}$ . The figure  $\psi$  will be *sho* at the beginning of a syllable, and *os* elsewhere, as  $\psi\dot{\text{מ}}$  *shô-mēr*, *keeper*. This could not be *osmēr*, for then we should have a word beginning with a vowel, which is impossible;  $\psi\dot{\text{ר}}$  *yir-pōs*, *he treads*. There is no temptation to read the last syllable of this word as *shō*, for the  $\text{פ}$  could not then be construed in the word at all. The first syllable is manifestly *yir*: the  $\text{פ}$  must therefore begin a new syllable, and be accompanied, if not by a full vowel, at least by a sounded *sh'wa*. But there is no *sh'wa*, therefore the dot on the right tip of the  $\psi$  indicates the vowel *ō*, and the second syllable must be *pōs*.

(c) When *hôlem* precedes the letter  $\aleph$  at the end of a word or syllable, the point is placed on the right apex of the letter, as  $\aleph\dot{\text{ב}}$  *bō'* (*enter*); when it follows, the point is on the left apex, as  $\aleph\dot{\text{ב}}$  *'ōbh* (*necromancer*). When the  $\aleph$  begins a syllable, the *hôlem* occupies its proper place, as  $\aleph\dot{\text{ב}}$  *bō'ām* (*their entering*).

EXERCISE. TRANSLITERATE THE FOLLOWING HEBREW WORDS INTO ENGLISH, AND ENGLISH INTO HEBREW WITH MASS. VOWELS.

יד, גר, חן, חק, גם, על, שום, אם, את, עבד, בך, דב, צר,  
צרת, עיר, אכל, חזק, אשר, רפש, שפט, קם, רץ, ריץ, הגם,  
ו, דבר, אמת:

gam, bôr, bôsh, shûbh, shîr, shôr, shām, hōq, 'im, 'im, kōl,  
qôl, 'am, har, rōbh, rûç, h'rōgh, çēl, hēq, māshāl, m'shal,  
qôṭēl, shālôm, yārûç, qômam, po'olô, 'eshōph, heh'zîq.

#### § 4. COALITION OF THE MASSORETIC AND TEXTUAL VOCALIZATION.

(a) The Massoretes are supposed to have abstained from any alteration of the written consonantal text. The rudimentary vowel system expressed by the vowel letters remained

untouched. At the same time their own system was not a mere supplement to this, but a thing complete in itself. It thus happens that in all those cases where a textual vowel already existed, there is now a double vocalization, the textual and the Massoretic, the effect of which is to confuse the beginner. Thus on the older system, *qôl* would be קול (*voice*), and *shîrâ* שירה (*song*); with the Massoretic vowels alone, these words would be respectively written קָל and שִׁיר. But in reality the vowels were added to the existing consonantal text, which motives of reverence left intact, and in which the naturally long vowels were, largely, already consonantly represented. Therefore we have the forms קוֹל and שִׁירָה, in which the vowels are practically written twice. Forms like these graphically represent to us two widely separated stages in the development of Hebrew vocalization.

(b) A vocalic consonant, used as a *consonant*, is not usually followed by that same consonant used as a vowel: in such a case only the vowel sign is written, e.g. מִצְוֹת *miṣwôth* (*commandments*), in which the ו must be consonantal (*w*; cf. sing. מִצְוָה *miṣwâ*), is better than מִצְוֹת (in which the first ו would be consonantal and the second vocalic). Again, in such a word as עֲוֹן *āwôn* (*iniquity*), the ו must be consonantal (*w*), as the first syllable is עֹ, and a consonant is needed to start the new syllable.

(c) There is a manifest disinclination to multiply these consonants, in their vocalic use, within the same word: consequently the same consonant is seldom twice thus used in consecutive syllables; e.g. שִׁירִים (*shîrîm* for שִׁירִים *songs*), קָטְלוּהוּ (*q'ṭālūhū* for קָטְלוּהוּ *they slew him*).

(d) When the consonantal letter is present (as in חֵיק *hēq*, *bosom*) the syllable is said to be written fully (*scriptio plena*); when it is absent (חֵק) the syllable is said to be written defectively (*scriptio defectiva*). See also § 9.

(e) When vowels are written fully, i.e. with the vowel sign and the vocalic consonant, the Massoretic point stands in its proper place under the consonant which it follows, except *hōlem*, which is placed over the *waw*; e.g. חֵיל (not חֵיל) *hîl* (*to writhe*); חֵיל *hêl* (*rampart*), but חוֹל (not חוֹל) *hōl* (*sand*).

Exercise. Write the words in Exercise § 2 with the Massoretic as well as Textual vowels.



## § 5. PRINCIPLES OF THE SYLLABLE. READING.

1. (a) Hebrew is a strongly accented speech, and the Accent or Tone to a great extent rules the various vowel changes in the language. It is important to know where the accent falls, as the same word, differently accented, may have two widely different meanings; e.g. נָחָה *nāhâ*, she rested, but נָחָה *nāhâ'*, he led; so בָּנוּ *bānû'*, they built, but *bānû*, in us. Usually, however, the accent falls on the last syllable of the word, e.g. יָשָׁר *yāshâr*, upright, זָקֵן *zāqēn*, old; in certain cases it may fall on the penult, e.g. קֶרֶן *qéren*, horn; אוֹז *'ôzen*, ear (§ 29).

(b) If the accent be on the penult, either the accented penult or the unaccented final must be open; e.g. סֵפֶר *sépher*, book; קָטַלְתָּ *qāṭaltâ*, thou hast killed.

2. *Kinds of syllable.*—A syllable ending in a vowel is called *open*, as קָ *qā*; one ending in a consonant is called *shut*, as קַל *qal* (*light, swift*). Every syllable must contain a vowel, and the sh<sup>wa</sup> or indistinct sounds are not usually considered sufficiently vocalic to form syllables; e.g. זִקְנִים *(elders)* would contain two syllables, *z'qē'nîm*. Some, however, regard sh<sup>wa</sup>, simple and composite, as (like the full vowel) constituting a syllable, and would consider this word trisyllabic *z'qē'nîm*. In prose, little depends upon the decision of this question.

3. (a) *Vowel of the syllable.*—The vowel of an open syllable is long, e.g. חָ in חָכָם *hākham* (*wise*); it *may* be short if it has the accent, as מַ in מַשְׁמַיִם *shā-mā-yim* (*heavens*). The vowel of a shut syllable is short; it *may* be long if it has the accent. In נִקְטַל *niqṭāl* (*killed, ptc.*), e.g., the *i* of the first syllable, which is shut, is short, while the *ā* of the last syllable, though it is also shut, is long, because that syllable, being the last, is accented. (The sign ַ could not therefore be *o*, which, being short, would imply that the syllable was unaccented.) So קָטַנְתִּי *qāṭōntî*, I am little.

(b) The vowels *i* and *u* cannot stand in a shut syllable before *two* consonants, even with the accent. We shall see the bearing of this in § 40. 6 a.

4. (a) Another kind of syllable, not uncommon, is the *half open*. It has a short unaccented vowel, but the consonant that would naturally close it is pronounced with a

*Open syllable*

slight vowel sound after it represented by *sh'wa*, and thus hangs loosely between this syllable and the one following, *e.g.* בִּקְטֹל *biq̄tōl*, in *killing*; which is not *biq-tōl* nor *bi-q̄tōl*; יֵשֶׁר *yīshrê*, which is not *yish-rê* nor *yi-sh'rê* (though, without dividing into syllables a fair transliteration would be *biq̄tōl*, *yish'rê*). If the first syllable were absolutely closed, the *sh'wa* would then necessarily be silent, whereas *sh'wa* in words of this kind (as will be seen when the forms are mastered) always represents an ultimate full vowel; *e.g.* the original word from which יֵשֶׁר comes is יֶשֶׁרִים *yēshārîm* (sing. יֶשֶׁר *yāshār*, *upright*), and the second vowel, it is felt, ought not to be allowed to disappear absolutely. The vocalic *sh'wa* therefore retains it, so far as it can be retained.

(b) Some scholars, however, emphatically deny the existence of the half-open syllable, treating the *sh'wa* in such cases as silent and the first syllable as shut. Sievers,<sup>1</sup> *e.g.*, says: "A syllable is *either* open *or* closed: there is no such thing as an intermediate." The truth probably is that, for the reason given above, the *sh'wa* was originally sounded, but that in course of time, through rapid or careless speech, it gradually disappeared (just as the *e* has been lost in *past(e)ry*, and as in careless speech the *i* tends to be lost in *family*, and the *o* in *history*). We shall throughout regard the *sh'wa* in such cases as sounded, and the syllable as half open, as some phenomena we shall soon meet can perhaps be better accounted for on this assumption than on the other (§ 6. 2 d. i.).

5. *Beginning of the syllable.*—Every syllable must begin with a consonant: such a word as *ore* would therefore in Hebrew have to begin with an א; thus אֹר or אֶר.

(The only exception is the conjunction וְ *wê*, which in certain cases is written וּ *û*; cf. § 15. 1 c.)

No syllable can begin with more than two consonants (nor even with more than one, if the *sh'wa* under the first consonant be held to constitute a syllable). When a syllable begins with two consonants, *i.e.* if the first consonant has no *full* vowel of its own, the two consonants must be separated by the slight vocalic sound indicated by *sh'wa*, simple or composite, which is placed under the first, as קֶטֶל *q̄tōl*,

<sup>1</sup> *Metrische Studien*, i. p. 22.

*kill*, חֲלַמִי *ḥlô-mî*, *my dream*; i.e. חָלַם and חֲלַמִי are not possible. Hebrew would not say *dream* or *plan* or *umbrella*, but *dream*, *plan*, *umbrella*—forms which one may hear from very slow speakers,<sup>1</sup> especially if uneducated. So in modern Semitic speech, *Protestant* becomes *b'rootestanti*. The Semites seem almost constitutionally incapable of pronouncing two consonants together, and Greek, Latin, or modern words involving this collocation are treated, in transliteration, either as above, or by prefixing what is known as the prosthetic aleph (א) to the initial consonant: thus *Scotland* becomes 'iscotalandi<sup>2</sup> (cf. אֶסְרוּעַ (rare) and אֶרֶץ *arm*; so Fr. *esprit* from *spiritus*; Ital. *lo specchio* for *il specchio*).

Thus the place of *sh'wa* vocal, simple or composite, is under the first of two consonants that begin a syllable.

6. *End of the syllable*.—(a) A syllable may end in a vowel or consonant, that is, be either open or shut (§ 5. 2). None but a final syllable can end in more than one consonant, and a final in not more than two (e.g. יָשָׁק *yashq*, *he waters*), and the two cannot be a double letter. Therefore such a form as קָל *qall* (letters are doubled by the insertion of a point, cf. § 7. 3) is impossible. In its stead appears simply קַל *qal* (*light*, adj.). A true double letter requires a vowel after it; e.g. קָלָה *qallâ* (fem. of קָל). The seemingly exceptional אַתָּה (*'att*) *thou* (fem.), is explained by the fact that the word was originally אַתְּתִי *'attî* (then probably *'att*).

(b) *Simple sh'wa silent is placed under the consonant that ends the syllable*, if the consonant be sounded and not the last letter of a word, as נִקְטַל *niq-tâl* (*killed*). A consonant not sounded (i.e. quiescent) does not take *sh'wa*; e.g. רֵאשִׁית (*beginning*), not רֵאשִׁית *rê-shîth*; בַּיָּמִי (*in the days of . . .*), not בַּיָּמִי (because the א and י are not sounded), nor does a single final consonant (e.g. שָׁם *there*, not שָׁם), except *kaph*, which takes *sh'wa* in its bosom, probably to distinguish *kaph* כּ from *nun* ן (thus לָךְ *to thee*, not לָךְ *lākh*). But two sounded consonants at the end of a word both take *sh'wa*, as קִשְׁטָה *qōshṭ*

<sup>1</sup> Cf. Mr. Chadband's eulogy of "Terewth" in *Bleak House* (ch. xxv.).

<sup>2</sup> Cf. Principal G. A. Smith, *The Early Poetry of Israel* (Schweich Lectures for 1910), p. 4. Ch. i. has a brief but illuminating discussion on the characteristics of the Hebrew alphabet.



(truth). If, however, the first is silent and consequently drops the sh<sup>e</sup>wa, the second drops it too; thus לִקְרַאת *liqrath*, because the *א* is silent.

Words ending in two consonants are rare.

(c) In a few words, e.g. חֵטָא *hēt*, *sin*, וַיָּרָא *way-yar*, and he saw, or showed, גַּיָּא *gay*, *valley*, the presence of the *א*, though now otiose, is justified etymologically, like the *n* in *condemn*.

(d) Rule for placing *Sh<sup>e</sup>wa*.—The rules in 5 and 6 regarding sh<sup>e</sup>wa (simple and composite alike) may be put briefly thus: *Sh<sup>e</sup>wa* (simple or composite) is to be placed under every consonant without a full vowel of its own, if the consonant be sounded (not quiescent) and not the single final letter of a word.

Examples on the Syllable:

קָטָל *qā-tāl*, קָטַלְתִּי *qā-tāl-tî*, קָטַלְתֶּם *q̄tal-tém*, כְּרָבִים *k' rû-bhî'm*, יִשְׁקֶלֶךָ *yish-q' lû'*, הַבְּדִיל *habh-dî'l*, מַמְלָכָה *mam-lé-kheth*, עֲבָדִים *'a bhā-dhî'm*, אֱלֹהֶיךָ *'lô-hé-khā*, יְלִידֵי *y' lî-dhé'*, יָשָׁה *yashq*, יְאֵמֶר *yē-'ā-mêr*, חֲלֵינוּ *h' lā-yê'-nû*.

If, however, the vocal sh<sup>e</sup>was be counted as syllables (cf. § 5. 2), then we shall have *q'-tal-tem*, *h'-lā-yê-nû*, &c.

EXERCISE. WRITE THE FOLLOWING WORDS IN ENGLISH, DIVIDING THEM INTO SYLLABLES.

✓ אֱלֹהִים, חָלִי, חֲמֹר, אָרִי, מִרְחָק, הִלָּהֵן, נִשְׁקֶלֶךָ, מִצְפָּצְפִּים, לִמְנוֹנֵי, קִצִּיר, לְאִנְשֵׁים, הַקְטָלָה, הַקְטִיל, יָפֶת:

Write these Hebrew words: qôṭēl, qām, 'ekhtōbh, māqôm, wlô, mizmôn, qitlû, shāmáyim, qû'mû, lminēhû, ûlyāmîm, yéreq, lilqôṭ, mamlākḥâ, lshālôm, shmônîm, shnê, mqômî, yôr-shîm, nilḥam, yisrā'ēl, shmô, ná'ar, h'amôrim, le'sôph, 'āmalnû.


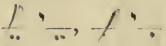
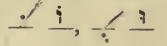












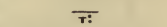
*Note.*—In the above English words simple sh<sup>e</sup>wa, silent or vocal, is not expressed: the exercise is set partly for practice in placing it. The accent, unless marked, is on the last syllable, both in the Hebrew words and English transliterations.


## § 6. THE VOWEL SYSTEM AND THE TONE.











The principles of this paragraph are of fundamental importance: practically the whole vocalization of the language

depends on them. They should therefore be very clearly grasped before passing on.

The following table is the same as that on p. 15, though the classes of vowels are placed in a different order, to show better some points of connection between them :

FIRST CLASS.	SECOND CLASS.	THIRD CLASS.
A sound.	I and E sounds.	O and U sounds.
(a) naturally long vowels 		
(b) pure short (  ) 		
(c) tone-long 		
(d) vanishing of tone-long 		
(e) ..... under gutturals 		

As we have already seen, § 3. 2. 2 b, though usually short, may be regarded as tone-long in the first syllable of words like מִלֵּךְ, and (written ) as pure long in forms like תִּגְלֵנָה tighlénâ (they reveal, fem.), סִסְהָה sîsêhâ (her horses).

I. *Unchangeable vowels.*—The vowels in the first line being naturally long, whether pure or diphthongal, remain unaltered in all forms of the word. They are the vowels *â î â ê ô*. Thus the long vowel in the words  *qām* (he arose),  or  *shîr* (song),  *qôl* (voice),  *šuṣ* (horse)—being naturally long, and therefore (in the case of second and third class vowels) usually, though not necessarily or inevitably, having consonantal representation—remains unchanged through all possible transformations of the word. The pure short vowels also, standing generally in shut syllables (§ 5. 3 a), are from position unchangeable, because, if the syllable be truly shut, it cannot be entered, and the vowel within it is therefore invulnerable. They are *a i u e o*. Thus the first vowel in the words  *qāmnû* (we arose),  *merhāq* (distance),  *mizrāq* (basin),  *moshhāth* (ruined, ptc.),  *mushlākh* (thrown, ptc.), is unchangeably short, because the syllable is shut.

2. *Changeable vowels.*—It will be well at this point to remind ourselves that, though Hebrew has strongly marked peculiarities of its own, the effect of the tone upon adjacent vowels is not without parallel even in our own language





usual, has a long vowel; the pretonic is open (because the last syllable is רִים *rîm*) and therefore requires a long vowel, וֹ; and the syllable before the pretonic being open (יָ *yā* in the original singular), must be accelerated by its vowel being reduced to the faintest vocalic sound, viz. sh<sup>e</sup>wa : יְ. Thus the word whose original is יִשְׂרָאֵל becomes יִשְׂרָאֵל and can become nothing else. No more serious violations of Hebrew vocalization could be conceived than such forms as יִשְׂרָאֵל or יִשְׂרָאֵל. Naturally, the vowel of the syllable before the pretone cannot vanish into a sh<sup>e</sup>wa if it be an unchangeably long vowel (e.g. בּוֹכָבִים *kôkhābhîm* (*stars*), manifestly could not become בְּכָבִים *k'khābhîm*, as the *ô* with its consonantal representation is unchangeable); nor can it so vanish if the syllable be shut (e.g. נִקְטָלִים *killed*, ptc. pl., could not become נִקְטָלִים. The syllable נִי *niq* is closed, and its vowel cannot be touched; besides, נִי would be an impossible form, as a syllable requires a full vowel).

In the illustration יִשְׂרָאֵל the vowel of both tone and pretone happens to be *ā*; but any of the long vowels may appear in either place; e.g. זָקֵן *zāqēn* (*old*), קָטָן *little*, לֵבָב *heart*.

ii. The rules may be summed up as follows: *the final accented shut syllable, and the pretonic syllable, if open, have tone-long vowels; the vowels before the pretonic are, where possible, reduced to sh<sup>e</sup>wa.*<sup>1</sup>

The vowel of the tone or pretone may, of course, happen to be long by nature: לָשׁוֹן *lāshôn* (*tongue*), נָשִׂיא *nāsî'* (*ruler*), קוֹטֵל *qôṭēl* (*killiṅg*), בּוֹכָב *kôkhābh* (*star*).

iii. The indistinct vowel arising from the loss of a vowel of any class under ordinary consonants is *simple sh<sup>e</sup>wa vocal*; thus יִשְׂרָאֵל from יִשְׂרָאֵל, לֵבָבִי from לֵבָב (*my heart*), רִמָּחִים from רִמָּח (*spears*), רִמָּח.<sup>2</sup> Under *Gutturals* (§ 8), it is one of the *ḥatephs*, generally *ḥ. pathaḥ* for vowels of first and second class (i.e. not *ḥ. s<sup>e</sup>ghol* for second class) and *ḥ. qāmeṣ* for vowels of third

<sup>1</sup> Only in very rare cases and with vowels long by nature in the tone, do indistinct vowels fall in the place immediately preceding the tone, as בְּתָב *k'thābh* (*a writing*), יְקוֹם (*substance*).

<sup>2</sup> This word, accented on the penult in seeming contravention of the rule, will be explained in § 29, and need not now perplex or detain us:

class; thus חֲכָמִים from חָכָם (*wise*), חֲלָבִים (not חֻלְבִּים) from חֵלֶב<sup>1</sup> (*fat, noun*), חֲדָשִׁים from חֹדֶשׁ<sup>1</sup> (*new moon, month*).

(d) i. Two sounded sh<sup>e</sup>was must never come together (§ 3. 2. 3 d). When, therefore, through processes of inflection (e.g. יְשָׁרִים *pl. absolute*, יִשְׂרֵי *pl. construct*, § 17) or composition (as when, e.g., the prepositions בְּ *in*, אֶּ *as*, לְ *to*, precede a word beginning with sh<sup>e</sup>wa: e.g. לְמֹשִׁיחוֹ *to his anointed*; cf. § 14. 1 b) this would happen, *the first becomes a full short vowel, most commonly the vowel hireq*. Thus the impossible יִשְׂרֵי becomes יִשְׂרִי *yish'rê*, and לְמֹשִׁיחוֹ becomes לִמְשִׁיחוֹ *lim'shîhō*. In the former word, as so frequently, an original *a* (seen in *sing. yashar*, יָשָׁר) has been thinned to *i* (cf. *instant, covenant* becoming in careless speech *instint, covenint*; cf. § 2. 2. 4).

ii. If the first of the sh<sup>e</sup>was be a composite (as will happen when the first consonant is a guttural, cf. § 8. 2 a) the short vowel arising is not *i*, but is generally the full vowel corresponding to the composite sh<sup>e</sup>wa. Thus חֲכָמִי (from חָכָם *wise*) becomes not חֲכָמִי but חֲכָמִי *hakh'mê*. That is, the flavour of the original vowel is retained; and this occasionally, but rarely, happens with other than guttural consonants; e.g. כָּנָפִי (from כָּנַף *a wing*) becomes not כָּנָפִי but כָּנָפִי *kan'phê*.

(e) The *new syllable* arising with this short vowel in such cases is generally *half open* (§ 5. 4). That is, the יֵשׁ in יִשְׂרִי and the חֵ in חֲכָמִי are not completely closed, for the sh<sup>e</sup>wa is not silent but sounded; nor yet are the ' and the ך completely open, for that would make these vowels long, thus giving them an importance which the history of the forms shows that they do not deserve. A sh<sup>e</sup>wa in such a place (יִשְׂרִי) would have no right to become a long vowel. The syllable is therefore commonly regarded as half open, because it is neither quite open nor quite closed.

These loose or half-open syllables become perfectly easy to understand when we remember that the sh<sup>e</sup>wa represents an original full vowel. Or conversely, if by processes of inflection or composition, an original full vowel is reduced to a sh<sup>e</sup>wa, the sh<sup>e</sup>wa must be sounded, and the syllable to

<sup>1</sup> These words, accented on the penult in seeming contravention of the rule, will be explained in § 29, and need not now perplex or detain us.

which it belongs is regarded as half open. If it were to be regarded as closed, then the sh<sup>e</sup>wa would be silent, and the original full vowel would have disappeared without trace: whereas it is one of the fundamental principles of Hebrew to conserve, in whatever way possible, the ultimate elements of words. *E.g.* to consider the first syllable of יִשְׂרָאֵל as closed and the sh<sup>e</sup>wa as silent would obliterate the fact that originally a full vowel (*a*) stood between *sh* and *r* (pl. יִשְׂרָאֵלִים, sing. יִשְׂרָאֵל). The only way of preserving this in the derivative form of the word is to treat the sh<sup>e</sup>wa as sounded, not silent, and therefore to regard the syllable as half open: we therefore transliterate *yishrê* rather than *yishrê*. This principle covers most of the illustrations of the half-open syllable. *E.g.* Imperatives (2nd pl.) like קָטַל (*kill*) are half open, because the sh<sup>e</sup>wa corresponds to a full vowel in the singular קָטַל *kill* (i.e. *qīṭlū* from *qīṭōl*: the original *ō* is now represented by *ʾ*).

Similarly with nouns: בְּרָכָה *b'rākhâ* (*blessing*) with a suffix becomes (first בְּרַכְתִּי, then) בְּרַכְתִּי, i.e. not *birkāthî*, but *bir<sup>h</sup>khāthî* (*my blessing*).

(f) The principles stated in sub-paragraphs (b) and (c) are carried out both in nouns and verbs. There are, however, two remarkable exceptions.

*First*, the law in (b) regarding the tone-long vowel in the final accented shut has not been carried out fully in the case of the vowel *a*. (i.) *Verbs* always write *á* for *ā* (except in pause; cf. § 10. 4 a). Thus קָטַל *qātál*, *he killed*, not קָטַל—that is, the last syllable, though accented, has the *short* vowel, if it be *a*. This *á* in verbs is subjected to change precisely as if it were *ā*. (ii.) *Nouns* regularly write *a* for *ā* in the hurried form known as the construct state, to be described in § 17. 2 a. Thus the construct of יִשְׂרָאֵל is יִשְׂרָאֵל (not יִשְׂרָאֵל).

*Second*, in opposition to the law in (c), in the case of *verbs*, the sh<sup>e</sup>wa stands not in the second place from the tone but immediately before it. Thus, while the noun (or adjective) inflects יִשְׂרָאֵל, יִשְׂרָאֵל (fem.) *y'shārâ* (*upright*); the verb inflects יִשְׂרָאֵל, יִשְׂרָאֵל *yāsh'râ* (*he, she, was upright*), the sh<sup>e</sup>wa being sounded to represent the original vowel *a*. So adj. חָכָם (*wise*), vb. חָכָם (*he was wise*), חָכָם. (But see § 10. 2 b.)



EXERCISE. CORRECT THE FOLLOWING WORDS.

לְבָרִי, מְדַבְּרִים, זִקְנִים, חֲדָשִׁים, כּוֹכָבִים, קָטְלוּ, קָטְלָתָם,  
קָטְלָנוּ, קָטְלָנוּ, סִפְרִים, עֲנִבִים, צִדְקָתָנוּ, דְּבָרֶיהָ, גְּדוּלִים,  
הַקִּימוֹתָם, שְׁמִים, חֲכָמָה, אֲלָפִים, תִּשׁוּבָה, יָקִים:

*Note.*—The accent falls on the last syllable, unless where otherwise indicated.

## § 7. DĀGHĒSH. THE LETTERS “B<sup>E</sup>GHADHK<sup>E</sup>PHATH.” (SPIRANTS.)

1. The word *Daghesh* is from a root which possibly expressed the idea of *hardness*. The sign of Daghesh is a point in the bosom of a letter, and this point was used (i.) with the ב פ כ נ ד letters to indicate their harder pronunciation (ב *b*, &c.); and (ii.) with consonants generally, to denote duplication—or more strictly, a strengthening, which can best be indicated by duplication. The former is called *Daghesh lene*, the latter *D. forte*.

2. *Daghesh lene*.—(a) Hebrew has not two sets of consonants for the sounds *b g d k p t* and their softer forms *bh gh dh kh ph th*. It distinguished the sounds by means of the point Daghesh (§ 1. 3). The harder sounds it expressed by inserting the point, as ב *b*, פ *p*, ת *t*, &c., leaving the unmodified consonant ב פ ת, &c., to express the weaker *bh ph th*, &c. The softer sounds were natural or easy only after vowels; hence the rule:

*The six letters ב פ כ נ ד ת* (therefore known as *b<sup>E</sup>ghadhk<sup>E</sup>phath*) are hard and therefore have Daghesh lene whenever they do not immediately follow a vowel sound: when they do immediately follow a vowel sound they do not take the Daghesh—thus זָכַר *zā-khār* (he remembered), יָזַכַּר *yiz-kōr* (he remembers). The first כ follows a vowel (*ā*), and therefore has no daghesh; the second כ does not follow a vowel (as the first syllable is closed, *yiz*), and therefore has the daghesh. Hence these letters receive the point: *always* at the beginning of a sentence or clause; *always* in the middle of a word after a shut syllable; and *generally* at the beginning of words.

(b) For this purpose vocal sh<sup>e</sup>wa, simple or composite, has the same effect as the full vowels; e.g. זָכֹר *z'khōr* (*remember*), חָכִים *h'kham* (*wise*; § 6. f, I. ii.). Such forms as זָכֹר, חָכִים are impossible, as they would imply that no vowel preceded the כ, which would again imply that ו and י were silent—a manifest absurdity. In this way we can easily tell, in the case of the *b'ghadhk'phath* letters, whether a syllable is half open or not; e.g. בְּלִבּוֹ (in *his heart*) must be *bil'bhābhō* (pronounce *bil'vavo*). If pronounced *bilbavo*, it would require to be written בְּלִבָּו. This would be wrong, as the original word for *heart* is לֵב; *his heart*, by § 6. 2 b c, is לִבּוֹ (§ 19); and this vocal sh<sup>e</sup>wa, representing an original full vowel ē, must not be allowed to disappear into a *silent* sh<sup>e</sup>wa. Being therefore sounded, it keeps the possible daghesh out of the following *beth*.

(c) The only other thing that need here be said is that Hebrew does not point mechanically, but considers words in their relations to each other. Therefore, if a word beginning with a *b'ghadhk'phath* letter be very intimately connected with an immediately preceding word ending in a vowel, the two words are treated practically as one, and the daghesh is not inserted. Contrast, e.g., וַיְהִי־כֵן and *it was so*, Gen. I. 7 (where the connection is very intimate, and further indicated in Hebrew by the hyphen; cf. § 10. 3) with וַיְהִי כֵן and *it came to pass, when, &c.*, Gen. 6. 1 (where the connection is broken, and a new start is made with כֵן).

3. *Daghesh forte*.—(a) Hebrew does not write a double consonant. To indicate that a consonant is doubled, or rather strengthened, it inserts in it a point, as קָלִי *qal-lî* (*they were swift*). When so used the point is called D. *forte*. The syllable before this daghesh is necessarily shut, for קָלִי = קָלִי, and its vowel therefore short. Daghesh forte can be inserted in the letters י and ו when they are used consonantly; thus צִיָּה *ṣiyyâ* (*dryness*), חִיָּה *hiyyâ* (*he preserved alive*), צִיּוֹן *ṣiyyôn* (*Zion*), צִוּוָּה *ṣiwwâ* (*he commanded*), צִוּוּ *ṣawwû* (*command, imp.*), קָוָם *qawwām* (*their line?*). There is no danger of this duplicated *waw* being confused with the vowel *shûreq*, because, in the nature of the case, a duplicated letter must be preceded by a vowel, and, conversely, if there be a vowel before the ו, then the ו must = *ww* and not *û*. If, e.g., in קָוָם



we gave ַ the value of *û*, there would be no consonants with which to read the vowels  $\text{—}$  and  $\text{—}$ . The word is therefore = קוּוּם, i.e. *qawwām*.

The duplicated consonant should be distinctly and firmly enunciated, as in Italian.

(b) When, by processes of inflection, a consonant is written twice, with a *silent* sh<sup>e</sup>wa between, d. forte is used; thus נָתַנְנוּ *nāthannû* (*we gave*) becomes נִתְּנוּ. But if the sh<sup>e</sup>wa be *vocalic*, the daghesh f. must not be used; thus קִלְלָה *qil'lath* must not be written קִלְלָה *qillath*, because the sh<sup>e</sup>wa is sounded, representing as it does an original *ā* (קָלָלָה *q'lālā*, *curse*, noun).

(c) It is important to note that the gutturals (i.e. ה ח ע) cannot be duplicated, and therefore cannot take daghesh forte. Thus we cannot write בָּעַר (*he burned, consumed*), or שִׁחַח (*he destroyed*). See § 8. 4 c.

4. D. *lene* is peculiar to the six *B<sup>e</sup>ghadkh<sup>e</sup>phath*; but these letters, like all consonants except the gutturals, may be doubled and take daghesh forte; thus שִׁבַּר *shibbēr* (*he broke in pieces*). In these cases it is the hard sound of the consonant that is doubled: i.e. we say *shibber*, not *shivver*; so סַפַּר *sappēr* (*relate, imp.*), not *saffēr*.

Daghesh forte and daghesh lene can never be confused, because daghesh forte, as we have seen, is always preceded by a vowel; daghesh lene, never. Thus in מִדְּבָר *midhbār* (*wilderness*) the daghesh in the ב is necessarily d. lene: were it d. forte, it must have a full vowel before it to constitute the closed syllable ending in the first *beth*, whereas it has no vowel at all. Even if it were possible, as it is not, to regard the sh<sup>e</sup>wa as vocalic, it could not form the vowel of the assumed closed syllable. Consequently this word could not conceivably be read as *midh<sup>e</sup>bbar*: the last syllable is בַּר, but the one before it could not possibly be דְּבַר—between the ד and the ב there would need to be a full vowel, e.g. דֶּבַר. On the other hand, the daghesh in the *beth* of the word מְדַבֵּר *m'dhabbēr* (*speaking, ptc.*) is necessarily d. forte, because it is preceded by a vowel. Consequently there is never any real confusion.

5. *Omission of Daghesh forte.*—In the case of the consonants ק נ מ ל וי, when written to a sh<sup>e</sup>wa, the d. forte is very frequently omitted where

usage would lead us to expect it; e.g. הַיָּאֵר (not הַיָּאֵר) *the Nile*, עִוְרִים (not עִוְרִים) *blind*; הַלְלוּ (not הַלְלוּ) *praise ye*, הִנְנִי (not הִנְנִי) *behold me*, מְבַקְשִׁים (not מְבַקְשִׁים) *seeking*, יִקְחוּ (not יִקְחוּ) *they will take*. This also applies to sibilants, esp. when followed by a guttural; e.g. כְּסִאוֹ (not כְּסִאוֹ) *his throne*; so יִשָּׂאוּ (not יִשָּׂאוּ) *they will lift up*. It is most natural to regard the sh<sup>e</sup>wa as vocalic (since it must have been sounded in the original form of the word) and the previous syllable consequently as half open.

6. *Insertion of Daghesh forte*.—D. forte is sometimes inserted in a consonant to secure the more audible enunciation of the sh<sup>e</sup>wa under it; e.g. עֲנָבִי ‘in-*u*-bhê for עֲנָבִי ‘in-bhê (*the grapes of* . . .). This is known as *D. forte dirimens*. In certain cases two words, of which the first ends in ה, ה, or ה, may be closely connected by the insertion of a D. forte at the beginning of the second word; e.g. עָשִׂיתָ זֹאת *thou hast done this*. This always happens when זֶה (*this*) or מַה (*what*) is joined by maqqêph to the following word; e.g. זֶה-שְׁמוֹ *this is his name*, מַה-לָּךְ *what to thee? what aileth thee?* This is known as *D. forte conjunctivum*.

7. The short unaccented vowel of the *third* class in syllables ending with a double letter, i.e. Daghesh forte—so-called sharpened syllables—is *u*. Eg. הִקְטַל, but הִקְטַל (not הִקְטַל) *it was declared*. (Rarely—and chiefly under gutturals—it may appear as *o*; e.g. עָוִי, also עָוִי *my strength*.)

8. *Mappîq* (extender).—A point is also inserted in the letter *Hê*, when final, to indicate that it is to be pronounced, and is not a mere sign of a vowel. When so used the point is called *Mappîq*, as אֶרְצָה *arçâh* (*h* sounded), *her land*, whereas אֶרְצָה = *ârçâ*, *towards (the) land* (cf. § 17. 3).

#### EXERCISE ON DAG. LENE AND FORTE.

*Write these Hebrew Words.*

1. gam, kôl, dām, bēn, ’ēt, môt, pat, kap, keleb, tiktôb, kâtabtā, bkû, lbad, dābār, blektkā, mishpāt, midbār, btôk, malkî, yabdēl, kôkābîm, kbadtem, tikbdî, kašpkā, ḥelqkā, midbrêkem, lāredet, yirb, yibk, gdôlîm, wtāgēl.

2. mbaqqshîm, ḥallôn, hammáyim, wayyinnāgpû, limmadt, dibbēr, mdubbār, šappdû, mišpēd, bkašpkem, šābbāt, mibbnē, çippôr, ykattēb, bqîçrkem, baddām, bôdēd, yittnû, lbaddô.

*Note*.—In this exercise the *B<sup>e</sup>ghadhk<sup>e</sup>phath* are expressed by ordinary hard letters, and sh<sup>e</sup>wa is not expressed, as the exercise is set for practice on the syllable.

## § 8. THE GUTTURALS:

The letters ע ה ח א are called *gutturals*. The ע is a firmer sound of the same kind as א, and ח a firmer sound of the same kind as ה. ח and ע are much stronger letters than ה and א. The gutturals have the following peculiarities:

1. They prefer about them, particularly *before* them, the *a* vowels, and a final guttural must be preceded by *pathah* or *qāmeç*.

(a) *Pathah furtive*.—Any short vowel before a final guttural becomes *pathah*; and between any long vowel (other than *qāmeç*) and the final guttural there steals in, in utterance, the sound of short *a*. In other words, a short vowel is dislodged in favour of *pathah*; a long vowel is retained, but a *pathah* is inserted. Thus we write מֶלֶךְ *melekh* (king), but מֶלֶח *melāh*, salt (not מֶלֶח *meleh*): so הִשְׁלִיךְ *hishlīkh* (he threw), but הִשְׁלִיחַ *hishlīah*, he sent—very rare (not הִשְׁלִיחַ *hishlīh*), גְּבוּהָ *gābhôah*, high (ה, as the mappîq shows, is consonantal, § 7. 8). A remote analogy may be found in the faint vowel that is sometimes allowed to creep in before the *r* in such words as *here, fire* (הֵר, *fîr*) This short *a* is therefore called *path. furtive*. This *pathah*, as the last illustration shows, is written *under* the final guttural, but pronounced *before* it. Thus רוּחַ *spirit*, is pronounced *rûah* (not *rûha*: no Hebrew word ends in a short *a*). The *pathah furtive* disappears when the guttural ceases to be final; thus רוּחִי *rû-hî*, my spirit; הִשְׁלִיחָהּ.

*Pathah furtive* is never written to final א, which is silent; thus נָבִיא *nābhî* (prophet), not נְבִיא. Further, if the final guttural is preceded by *qāmeç*, which is already a vowel of the *a* class, it does not require and cannot tolerate *pathah furtive*; thus נִשְׁלַח *nishlāh*, sent (not נִשְׁלַח *nishlāah*).

(b) The short *i*, falling before gutturals not final, is usually depressed to *e*; thus כָּבֵד *he is heavy*, but יָחַד *he ceases* (not יַחַד). This depression of *i* to *e* may also take place *after* a guttural; thus סֵפֶרִי *my book*, but עֲזָרִי (not עֲזָרִי) *my help*. A similar depression of the vowel may be observed in careless Scotch pronunciation; thus *sick* becomes *seck*; *give*, *gev*;—though here it is not confined to gutturals; thus, *deliver* becomes *dellever*.



(c) The letter **ר**, which, alike in sound and treatment, has many affinities with the gutturals, not always (cf. **בִּרְ** *unripe grapes*) but very frequently has the vowel *a* before it. Thus **וַיָּסָר** *wayyāsor* (and he turned aside) and **וַיַּסֵּר** *wayyāser* (and he caused to turn aside) both become **וַיָּסָר** *wayyāsar*.

2. (a) The gutturals cannot take simple sh<sup>e</sup>wa vocal, they require the composite sh<sup>e</sup>was; therefore a sh<sup>e</sup>wa under an initial guttural must be composite; e.g. **קָבַר** *q'bhōr* (bury, imp.), but **עָבַר** *'abhōr*, cross, imp. (not **עָבַר**). In many cases they dislike simple sh<sup>e</sup>wa silent, preferring the composite; e.g. **רַגְלִי** *my foot*, but **בַּעְלִי** *my lord* (not **בַּעְלִי**). The ḥateph that takes the place of silent sh<sup>e</sup>wa always corresponds to the preceding short vowel; thus **פַּעְלִי** becomes **פַּעְלִי**, so **פֹּלִי** becomes **פַּעְלִי** *po'li* (*my work*). **ח**, which is very hard, has a distinct tendency to prefer the silent sh<sup>e</sup>wa; e.g. **פָּחַדּוֹ** *pahdō*, his fear (not **פַּחְדּוֹ** *pal'ḥdō*). But with other gutturals the composite is usual; thus **נֶאֱמַר** becomes first, by paragraph 1 b, **נֶאֱמַר** and then **נֶאֱמַר** *it was said*.

(b) By far the most common ḥateph is **ֶ֫**. Initial **ע ה ח** prefer **ֶ֫**, initial **א** prefers **ֶ֫**; e.g. **עָמַד** (קָטַל) *stand*, **אָמַר** *say*; but when further from the tone **א** also takes **ֶ֫**; e.g. **אֵלַי** *to, towards* (very rare and poetic), but **אֵלַיְכֶם** *to you*.

3. (a) As two vocal sh<sup>e</sup>was cannot come together, a simple sh<sup>e</sup>wa before a ḥateph becomes the full (short) vowel corresponding to the ḥateph; thus **לָקַטַל** becomes **לָקַטַל** *to kill*; but **לָעָבַר** becomes **לָעָבַר** *to cross*. This used to be expressed by saying that the guttural pointed itself and the consonant preceding. We further saw, in paragraph 2 a, that, if the guttural was preceded by a short vowel, it took under it the sh<sup>e</sup>wa, if composite, which corresponded to the short vowel; e.g. **בַּעְלִי** *my lord*. Therefore the resultant combination in either case is **ֶ֫֫** or **ֶ֫֫֫** or **ֶ֫֫֫֫**; e.g. **הָעָמַד** *he caused to stand, stationed*, **הָעָמַד** *he was stationed*. Either the short vowel before the guttural (as *a* in the original **בַּעְלִי**) or the composite sh<sup>e</sup>wa under the guttural (as *a* in **עָבַר**) is sure to be determined, and then the above combination follows as a matter of course.

(b) If the guttural is preceded by a long vowel, it takes **ֶ֫֫** in place of **ֶ֫֫**; e.g. **שָׁחָתָהּ** *she slaughtered*, **מִאָּנָה** *she refused*, **כֹּהֲנִים** *priests*.



4. (a) The gutturals cannot be doubled. In this peculiarity ר agrees with the gutturals. Hence the short vowel that would precede the guttural were it doubled (§ 7. 3 c) falls into an open syllable before the undoubled letter and becomes the corresponding tone-long vowel (§ 5. 3 a; § 6. 2 a); e.g. הִדְרֶךְ *haddérékh*, the way, but הָעֶבֶד *hā-‘ébbēdh*, the servant (for הַעֶבֶד = הָעֶבֶד). But as the *ע* cannot be doubled, the first must be dropped. [We therefore get הָעֶבֶד, because the vowel *a*, short in the shut syllable, becomes long, *ā*, now that the syllable is open).] So שָׁלַשׁ *he did a third time*, but שָׁרַשׁ *he uprooted*, because שָׁרַשׁ = שָׁרַשׁ (short *i*) = שָׁרַשׁ (tone-long *ē*). So קָטַל *he was blessed*, but בָּרַךְ *he was blessed*, because בָּרַךְ = בָּרַךְ (short *u*) = בָּרַךְ (tone-long *ō*).

(b) It is important to note that, as the cause that produces the tone-long in this case is permanent, the vowel is unchangeable. E.g. בָּרַכְתֶּם (on the analogy of קָטַלְתֶּם) becomes (first בָּרַכְתֶּם, then) בָּרַכְתֶּם *you blessed*; but although the accent falls on the תֶּם, the בֶּ must not be reduced to בַּ (§ 6. 2 c), because it represents a syllable originally ideally closed (בֶּרְךְ), and thus could not be allowed to degenerate into a בַּ. This would be unjust to its origin. The word therefore remains בָּרַכְתֶּם (not בַּרְכְּתֶם). Similarly the plural of חָרַשׁ *artificer* is not חָרַשִׁים but חָרָשִׁים, because חָרַשׁ is a word of the type of גָּנֵב *thief*, and therefore strictly חָרַשׁ, so that the first syllable, ideally closed, must, when it becomes open, have its vowel *unchangeably* long.

(c) This compensation, as it is called, represented by the lengthening of the short vowel, takes place practically always with א and ר, and usually with ע; e.g. מָאָן becomes מָאָן *he refused*, הָרַעָה becomes הָרַעָה *the evil*, הָעָם becomes הָעָם *the people*. Usually with ה, and very frequently with ח, the preceding vowel remains short: the consonant is thus felt to be virtually doubled, or in other words the daghesh forte is implied, whence it is known as the *d. f. implicitum*. E.g. מָהֵר (not מָהֵר from מָהֵר *hasten*), הָהוּא (not הָהוּא *that*), הָחָרֶב (not הָחָרֶב for הָחָרֶב *the sword*), הָחָרֶשׁ (not הָחָרֶשׁ *the month*).

#### EXERCISE. CORRECT THE FOLLOWING WORDS.

בָּאֵמֶר, אֲבִדְתֶּם, אָמַר, וְשָׁחַטְוּ, חֹזֶק, שְׁלוֹיֹת, הַשְׁלִיֹת, שָׁמַע,

שָׁמַע, רָגַע, יִהְיֶה, בָּרַךְ, שָׁרִים, הַחֲזִיק, טָעַמוּ, בָּאֲמַת, נֹאמַר,  
לְחָלִי, לְאָרִי, בְּחֶמֶר, מְעַמְד, יַעֲמֹד, יַעֲמֹדוּ:

## § 9. THE QUIESCENT LETTERS.

The letters א ה ו י show the same kind of feebleness that the letters *h w y*, that correspond to three of them, have in English: they frequently coalesce in various ways with the vowel sounds about them.

1. They are real consonants at the beginning of a syllable, but at the end of a syllable after a full vowel they generally surrender their consonantal power and are silent; *e.g.* מִצְוָה *commandment* (miçwâ, ו consonantal); so אָמַר 'ā-mar (*he said*), but יֹאמַר yô-mar (*he says*) (א quiescent); יָמִי y' mē (*the days of . . .*), but בְּיָמִי bî-mē, *in the days of* (from בְּיָמִי, § 6. 2 d) not בִּימִי biy-mē; so בִּיהודה (from בִּיהודה) *in Judah*. Pronounced rapidly, biymē is practically = bîmē, and is therefore fairly represented by בְּיָמִי. In other words, the י quiesces, or is silent: and *under the silent consonant the sh'wa is not placed*; thus בְּיָמִי (not בִּימִי); so יֹאמַר (not יָאמַר), and רֵאשִׁית *beginning* (not רֵאשִׁית). Conversely, if it takes the sh'wa, it is regarded as a consonant; *e.g.* נֹאדָר ne'-dār (*glorious*). Here the ד has the daghesh lene, because the preceding syllable is closed, ending, as it does, in a *consonant* (§ 7. 2 a). This, however, is rare. At the end of a word א is always silent, and usually at the end of a syllable; that is, as a consonant it practically disappears. The effect of this is that the syllable ends in a vowel, which is therefore usually lengthened (§ 5. 3 a). Thus מָצָא (on the analogy of קָטַל) becomes מָצָא *he found*, because, as the final א practically disappears, the syllable is as good as open, and its vowel therefore long. So for מָצָאתָ (cf. קָטַלְתָּ) we write מָצָאתָ *thou hast found*, because א at the end of the syllable is silent, and the following ת does *not* take the daghesh lene, because, now that the א has vanished, it follows a *vowel* (§ 7. 2 a).

A certain analogy to the quiescents may be found in the English *w* and *y*, which are consonants at the beginning of a word and silent at the end; *cf. was, saw; yes, say.*

2. It is never difficult to decide whether final י and ו are

consonantal or quiescent. If accompanied by a homogeneous vowel—*i.e.* י by *e* or *i*, and ו by *o* or *u* (§ 2. 3 *c*)—they are obviously quiescent, being simply the consonantal signs of these vowels; *e.g.* לִי *lî* (*to me*), לוֹ *lô* (*to him*). If accompanied by a heterogeneous vowel, they are necessarily consonantal; *e.g.* חַי *hay* (*living*), הוּי *hōy* (*ah!*), גָּלְיוֹ *gālty* (*uncovered, ptc.*); יַחְדּוֹ *yahdāw* (*together*), עוֹלָה *awlā* (*injustice*), זִיו *ziw* (*April–May*), דָּוִד or דְּוִיד *Dāwīdh* (*David*). The suffixal form (to be explained in § 19) יִי־ is sounded *āw*, as סוּסָיו *sh-sāw* (*his horses*).

EXERCISE. PRONOUNCE AND WRITE OUT THESE WORDS.

קְרוּאִיו, אֵל, לֹא, וּבֵיתוֹ, נוֹלְדוֹ, יֵיטֵב, עֲבָאוֹת, בָּאוּ, בָּרָא,  
בְּרֵאשִׁית, אֲרָאָה, לְקִרְאָת, וְשִׁמְעָאֵל, מֵאֲתִים, שְׂאוּנִי, שְׁלֹמֹה,  
בְּיָמָיו, תִּגְלִינָה, יִקְנִיאוּהוּ, מִלְּאֲתָיו, בָּסוּי, שָׁלוֹ, גּוֹי, קוֹ, אֲדָנִי,  
רָאשִׁים, בָּאֲשׁוּ, בְּלִיּוֹת, לוֹלִי, קִנָּה:

## § 10. THE ACCENTS.<sup>1</sup> METHEGH, MAQQĒPH, PAUSE, Q<sup>ᵛ</sup>RĒ, &C.

1. *Use of the Accents.*—The accents have three uses: (1) they mark the tone-syllable; (2) they are signs of logical interpunction, like our comma, &c.; and (3) they are musical expressions. In the first case they are guides to the pronunciation of the individual words; in the second they are guides to the sense, being a kind of commentary; and in the third they are guides to the proper reading of the text as a whole, which is a kind of recitative or cantillation. The last use, of course, embraces the other two.

2. *The secondary accent (Methegh) and the Tone.*—The main accent or Tone falls generally upon the last syllable of the word (§ 5. 1 *a*), *e.g.* דָּבָר *dābhār*, *word*; in one class of nouns (the *Segholates*, § 29), *e.g.* דֶּבֶר *dēbher*, *pestilence*, and in some Verbal forms, *e.g.* קָטַלְתִּי *qātāltī*, *I killed*, it falls on the penult.

(a) According to the natural rhythm of the language the syllable immediately before the Tone has a fall, but the syllable *second* from the Tone a certain emphasis or ac-

<sup>1</sup> A brief account of the more common accents will be found on pp. 230 f.



centual rise. To prevent this emphasis or anti-tone being neglected the syllable was often marked by a sign called *Methegh*, מֶתֶּחַ (bridle), a small perpendicular stroke to the left of the vowel.<sup>1</sup> An open syllable was most apt to be hurried over, and hence: *the second full syllable from the Tone, if open, is uniformly marked by Methegh*, whether the vowel is long (הָאָדָם *the man*) or short (הַהֵיכָל *the palace*); e.g. אֶנְכִּי, וְזָכַרְתָּ, *I, and thou shalt remember*, הַחֲכָמִים *the wise*, הָעָפָר *the dust*. That is, in the onward rush towards the tone-syllable, it safeguards the vowel which is otherwise likely to get less than justice. (The interests of the tone and the pretone syllables are already safeguarded by the principle laid down in § 6. 2 b.) The methegh is rarely used with the vowel of a shut syllable, because such a vowel is already safe and in little danger of being slurred (therefore not מְרַבֵּרִים); or with a sh<sup>e</sup>wa, because so insignificant a vowel does not deserve special attention (therefore not רַבֵּרִים).

(This is no violation of the principle laid down in § 6. 2 c; in all the above illustrations there are good reasons, which will afterwards be clear, why the vowel second from the tone should remain a full vowel and not be reduced to sh<sup>e</sup>wa.)

(b) When the open syllable is separated from the tone even by only vocal sh<sup>e</sup>wa, its vowel is marked by methegh; <sup>2</sup> e.g. אָכְלָה 'ā-kh'lá (accent on last syllable), *she ate*, חֲכָמָה ḥā-kh'mâ, *she is wise*. (In these cases the sh<sup>e</sup>wa is vocal, representing as it does a full vowel in the original masc. form אָכַל, חָכַם.) In such positions methegh clearly indicates that the sh<sup>e</sup>wa is *vocal*, and thus serves to distinguish between ā and o, and between ĩ and i; e.g. אָכְלָה *food* (־ silent, because no methegh with the ־: the word is therefore a pure dissyllable: last syllable, accented, lá: the first, unaccented and shut, therefore with short vowel; therefore 'okh: so 'okhlâ); חֲכָמָה ḥokhmâ, *wisdom*; יִירָאוּ yi-r'û, *they will fear* (open syllable, long i); יִירָאוּ yir-'û, *they will see* (shut syllable, short i).

(c) If the vocal sh<sup>e</sup>wa in this case be a *hateph*, the preceding vowel, though short, has that distinctness that requires

<sup>1</sup> Under the consonant, if the vowel is *hôle*m; e.g. כּוֹכְבִּים *stars*, פְּהָיִים *priests*, אֹיְבִים *enemies*.

<sup>2</sup> This fact tends to confirm the view that vocal sh<sup>e</sup>wa constitutes a syllable (§ 5. 2). Cf. Sievers, *Metrische Studien*, i. pp. 145 f.



to be preserved by methegh; hence the combination referred to in § 8. 3 a always appears in the form  $\text{־} \text{ֿ} \text{ֿ} \text{ֿ} \text{ֿ} \text{ֿ} \text{ֿ}$ ; e.g.  $\text{יַעֲמִיד}$  *he stations*,  $\text{הָעֵמִיד}$  *he stationed*,  $\text{הָיָעִמֵּד}$  *he was stationed*.

3. *Maqqēph* (binder).—(a) Part of the accentual or rhythmical machinery is the *Maqqēph* or hyphen, which binds two or more words together. The sign indicates that all the words so joined are pronounced in the rhythmical reading as one word, e.g.  $\text{אֶת־כָּל־אֲשֶׁר־לוֹ}$  *all (acc.) that (was) to him, all that he had*. The occurrence of two accented syllables in immediate succession is contrary to the rhythm, and this conjunction is avoided by throwing several words into one. All the words joined by maqqēph lose their accent except the last, and in consequence of this their long vowels, if changeable, become short (§ 5. 3 a),  $\text{כָּל הָעָם}$  but  $\text{כָּל־הָעָם}$  *all the people*, i.e. the  $\text{־}$  of  $\text{כָּל}$ , which is now shut and *unaccented*, becomes the corresponding short (not *kōl*, but *kol-hā-ām*). *Çere*, followed by maqqēph, is usually reduced to *ḡhol*; thus  $\text{הִשְׁמַר}$  *hishshāmēr*, but  $\text{הִשְׁמַר־נָא}$  *beware*; so  $\text{תִּן־לוֹ תוֹדָה}$  *give praise to him and tell*, &c.

(b) The maqqēph is used almost invariably with  $\text{אֵל}$  *to*,  $\text{כָּל}$  *all* (thus  $\text{כָּל־}$ ),  $\text{אֵת}$  sign of accus. (thus  $\text{אֵת־}$ ), and a few other common words (e.g.  $\text{מִן}$  *from*,  $\text{לֵב}$  *lest*).

4. *Pause*.—The natural pause which occurs at the middle, and especially the end of a Hebrew verse, affects the vowels as follows:

(a) A short vowel in the tone becomes long, as  $\text{מַיִם}$  *water*, pause  $\text{מַיִם}$ ;  $\text{שָׁמַר}$  *he kept*, pause  $\text{שָׁמַר}$ ;  $\text{שָׁמַרְתִּי}$  *I kept*, pause  $\text{שָׁמַרְתִּי}$ :—the long vowel can stand in the shut syllable, now that it has the accent. If the short vowel has been modified from another, it is the long of the *primary* sound that appears,  $\text{אֶרֶץ}$  *earth*, p.  $\text{אֶרֶץ}$  (from a primary  $\text{אֶרֶץ}$  'arç).

(b) Occasionally the tone is shifted from the last syllable to the penult, which is lengthened if it was short,  $\text{עַתָּה}$  'attâ (*now*), pause  $\text{עַתָּה}$  'attâ (not, of course, 'ottâ, as it would be if it were an ordinary non-pausal form).

(c) Perhaps the commonest pausal effect is what looks like a combination of (a) and (b). In verbal forms with vocal sh<sup>e</sup>wa before the tone, this sh<sup>e</sup>wa becomes the tone-long of the primary sound whose place it had taken, and the tone

is then shifted to it, as שָׁכְנָה *she dwelt*, pause שָׁכְנָה from שָׁכַן; עָמְדוּ *stand ye*, pause עָמְדוּ from עָמַד *stand*.

Similarly the composite sh<sup>e</sup>wa under a guttural is raised, in pause, to the corresponding long vowel; thus אָנִי *I*, pause אָנִי; חָלִי *sickness*, pause חָלִי.

i. Sh<sup>e</sup>wa before the suffix *kha* becomes in pause é, סוֹסְךָ *thy horse*, pause סוֹסֶךָ.

ii. There is a fondness shown in many cases for the sharp á in pausal syllables: e.g. יִנְמָל, pause יִנְמָל *and he was weaned*.

iii. If two accented syllables of different words occur in immediate succession, the tone is often shifted from the last syllable to the penult of the first word, though only when this is open; e.g. קָרָא לַיְלָה *he called night* (not קָרָא, which would otherwise be correct), תֹּאכַל לָחֶם (not תֹּאכַל *thou shalt eat bread*).

5. *Q<sup>r</sup>ré* (קָרִי *read*, i.e. *to be read*) and *K<sup>e</sup>thîbh* (כְּתִיב *written*).

—(a) The *K<sup>e</sup>thîbh* is the consonantal text as it lay before the punctuators, being held inviolable. When, however, for any reason, whether of grammar or propriety, the punctuators preferred another reading, the *vowels* of this reading were put under the *K<sup>e</sup>thîbh* in the text, while the consonants, which could not find a place in the text, were set in the margin. This recommended reading is the *Q<sup>r</sup>ré*. Attention is called to the margin by a small circle placed over the *K<sup>e</sup>thîbh*, thus: הַנְּעָרָה Gen. 24. 14. The marginal or foot note (unpointed) to which attention is thus called runs קָרִי <sup>1</sup>הַנְּעָרָה, i.e. הַנְּעָרָה is to be read: and the vowels to accompany this recommended reading are the vowels of the other word which stands in the text. The word to be read is therefore in full הַנְּעָרָה *the maiden*; the unpointed הַנְּעָר, which would normally represent הַנְּעָר *the youth* (masc.), would be ambiguous. In other words, the consonants of the *margin* are to be read with the vowels of the *text*.

(b) In the case of יהוה and a few other words of very frequent occurrence, the *Q<sup>r</sup>ré* is not placed in the margin, but its vowels are simply inserted in the text. E.g. יְהוָה (whence our *Jehovah*, probably originally יְהוָה *Yahweh*) is always written either thus—with the vowels of אֲדֹנָי *Lord* (which

<sup>1</sup> Or simply 'ק.

word, however, is not actually written in the margin)—or (when it follows אֲדָנִי to avoid repetition, יְהוָה with the vowels of אֱלֹהִים (*God*). Thus the proper pronunciation of יהוה (doubtless *Yahweh*), for which the Hebrew equivalent for *Lord* (or *God*) was always substituted, came in course of time to be completely forgotten.

## OF WORDS AND FORMS.

Roots may be considered to be of three classes : (1) the simplest and instinctive *interjection*, expressive of mere feeling, as *ah* ! ; (2) the higher *demonstrative*, expressing locality, direction, and distinction between one object and another ; and (3) roots embodying thoughts, *nouns* and *verbs*. The first class, being uninflected and individual, do not need any separate treatment. And of the others it is better to begin with the second, which is next in simplicity.

## § II. THE ARTICLE.

Hebrew has no *indefinite* Article ; e.g. יוֹם *yôm*, a day, אִישׁ *'ish*, a man.

The Definite Article, which before ordinary consonants is הַ (i.e. *ha*, with the following consonant duplicated), was originally a demonstrative pronoun. Something of this force still attaches to it in one or two phrases ; e.g. הַיּוֹם *hay-yôm*, the day, i.e. this day, to-day ; הַלַּיְלָה *the night*, i.e. to-night. The article is an inseparable particle prefixed to words, and, like *the* in English, suffers no change for Gender or Number.

The origin of the article is quite uncertain. Its primary form may have been *hā* (which, because of its very close connection with the following word—cf. *the*—may have emphasized or strengthened its opening consonant, which has therefore *Dag. forte*, § 7. 3 a) ; or it may even have been *han*.<sup>1</sup> All the phenomena can be satisfactorily explained on either assumption. Assuming, however, for simplicity's sake, a

<sup>1</sup> The former explanation is the more probable ; the latter, however, though it has met with little favour, is at least possible ; and I mention it here because, on this assumption, the pointing of the article becomes readily intelligible to the beginner.



primary *han*, the usage works out very naturally, especially when we remember how readily in other languages *n* assimilates with the consonant before it; e.g. *inmotus* = *im-motus*, *inlotus* = *illotus*, ἐνλείπω = ἐλλείπω, &c.

(a) Before ordinary consonants the *n* is assimilated to the next consonant, which is thus doubled; e.g. קוֹל *voice* (הַקּוֹל = הַקּוֹל) *haq-qôl*, the voice; so הַשֶּׁשֶׁשׁ *hashshémesh*, the sun.

(b) Before gutturals, the principles laid down in § 8. 4 apply. As they cannot be doubled, the *pathah* of the Art., falling in an open Syllable, expands to *qāmeç*; thus הָאִישׁ becomes הָאִישׁ *the man*. This expansion is universal before א and ר, e.g. הָרֹאשׁ *har-rôsh* = הָרֹאשׁ *hā-rôsh*,<sup>1</sup> the head, and general before ע, e.g. הָעִיר *the city*. Before the strong gutt. ה and ח, *pathah* usually remains; i.e. the daghesh is *implicit*, and the vowel before it, being in a practically shut syllable, remains short; e.g. הַהֵיכָל (from *hah-hêkhāl*) *the palace*, הַחֲכָמָה (from *hah-hokhmā*) *wisdom*.<sup>2</sup>

(c) The rule in (b) applies to א and ר with any vowel. But when ה, ע, ח are pointed with *qāmeç*, the punctuation of the Art. varies—

Before ה and ע in the Tone, the Art., falling in the pretone, takes *ā* (§ 6. 2 b), as הָהָר *the mountain*, הָעָם *the people*.

Before ה, ע, not in the Tone, the Art., falling *before* the pretone, becomes *e* (§*ghol*),<sup>3</sup> as הֶהָרִים *the mountains*, הַעֲצָל *the trouble*.<sup>2</sup> Before ה (*hā*) in all positions, and also before ה, the Art. takes §*ghol*, הַחֲכָם *the wise*, הַחֵג *the feast*, הַחֲלִי *the sickness*.

The following will be a useful summary of the facts. It should not, however, be mechanically committed to memory,

<sup>1</sup> The א is silent, but it points to an earlier stage in the history of the word when it was consonantal; cf. § 5. 6 c (הָטָא).

<sup>2</sup> These words would, in strict writing, all require methegh with the first vowel, as it is in the open syllable, and two places from the tone; e.g. הַהָרִים, הַחֲכָמָה, &c.

<sup>3</sup> This comes under the general rule that a *pathah* before an originally duplicated guttural which has  $\text{—}$  under it becomes §*ghol*; thus אָחֵי *my brothers*, pausal form of אֶחָי (p. 153), originally *ah-hay* (§ 10. 4 a).



but read in the light of the principles that govern it, and then it will be remembered with little difficulty.

Before ordinary cons.	—ה, הַקּוֹל
Before gutturals {	א, ר, ע —הַ, הָאִישׁ, הָעִיר, הָרֹאשׁ
	ה, ח —הַ, הַחֵבֶל, הַחֶרֶב
Before gutturals with qāmeç {	הֵ, ע —הַ, הָהָר, הָעֵץ
	הֶ, ע —הַ, הָהָרִים, הָעֵצִים
	הֶ(ה), ח —הַ, הַחֲכָם, הַחֲלִי

אִישׁ	man <sup>1</sup>	אִשָּׁה	<i>f.</i> woman	בֹּקֶר	morning
יוֹם	day	לַיְלָה	<i>m.</i> night	עָרֶב	evening
חֹשֶׁךְ	darkness	רָקִיעַ	firmament	אוֹר	light
מַיִם	<i>pl.</i> water, waters	גָּדוֹל	great	עָפָר	dust
רָם	high	עַל-	upon	טוֹב	good
שָׁמַיִם	<i>pl.</i> heaven	כֶּסֶף	silver	וְ	and
		זָהָב	gold		

The conjunction *and* is a particle inseparably prefixed to words, *וְאִישׁ and a man*.

Rule 1.—The adjective, when it qualifies, stands after the noun; e.g. *a good man*, אִישׁ טוֹב, not טוב אִישׁ. If the noun be definite, the adj., as well as the noun, has the article; e.g. *the good man*, not הַטוֹב אִישׁ, but הָאִישׁ הַטוֹב *i.e.* the man, viz. the good (one).

If two or more adjectives go with the same noun, each of the adjectives has the article; e.g. *the great and good man*, הָאִישׁ הַגָּדוֹל וְהַטוֹב.

Rule 2.—The adjective, when used *predicatively*, must *not* take the article. It may come before or after the noun—usually before; e.g. *the man is good* = הָאִישׁ טוֹב or טוב הָאִישׁ (lit. *good is the man*)—in neither case does the adj. take the art. The copula *is, are, &c.*, is not usually expressed. This, however, occasions no ambiguity; e.g. הָאִישׁ טוֹב could not be mistaken for *the good man*, which would require הַטוֹב.

<sup>1</sup> Throughout the vocabularies, *feminine* nouns are marked *f.*, those unmarked are *masculine*.

## EXERCISE. TRANSLATE.

הַלֵּילָה וְהַיּוֹם: 2 הָאִישׁ וְהָאִשָּׁה: 3 הַחֹשֶׁךְ הַגָּדוֹל: 4 רָם  
 הָרָקִיעַ: 5 טוֹב הַבְּסָף: 6 הָעָרֶב וְהַבֹּקֶר: 7 גָּדוֹל הַחֹשֶׁךְ  
 עַל-הַמָּיִם: 8 טוֹב הָאִישׁ: 9 הַיּוֹם הַגָּדוֹל:

✓ To-day. The morning. The night. The light (is)<sup>1</sup> good.  
 The good light. The lofty firmament. The man and the  
 woman. The darkness is great. The good man. A great  
 day. The gold (is)<sup>1</sup> good. The dust (is)<sup>1</sup> upon the waters.

## § 12. THE PERSONAL PRONOUNS.

	Sing.	Signif. part.	Plur.	Signif. part.
1 pers. c.	אֲנִי, אֲנִי	I	אֲנַחְנוּ	we
2 pers. m.	אַתָּה	thou	אַתֶּם	ye
f.	אַתְּ	„ t	אַתֶּן, אַתֶּן <sup>3</sup>	„ ten
3 pers. m.	הוּא	he <sup>2</sup> w, hu	הֵם, הֵמָּה <sup>4</sup>	they m
f.	הִיא	she <sup>2</sup> y (ha)	הֵנָּה	„ n

The above forms of the Pers. Pronouns are used only to express the Nominative: they must not be put as *oblique cases* after a verb or preposition: therefore *I-buried him* is not קִבַּרְתִּי הוּא (§ 3 I); *declare to (?) me* is not סִפְּרוּ לְאֲנִי (§ 14. I f). When, as in these cases, the Pers. Pronouns do not express the Subject, they become attracted in a fragmentary form to be explained later (§§ 19. 3 I; 14. I f; 15. 2, &c.) to the end of other words. These fragments (the *significant parts* above) are named *Pronominal suffixes*.

עֵינַי f. eye	יָד f. hand	הַר mountain	חָלִי disease
אֶרֶץ f. earth	אֶבֶן f. stone	עֶבֶד servant	עַם people
חֶרֶב f. sword	אֱלֹהִים pl. God	הַיָּכָל palace	חָכָם wise
עָצוֹם powerful	רָע bad, sore	מְאֹד very	רָע מְאֹד very bad

A few words, *e.g.* הַר, עַם, חָג, when preceded by the

<sup>1</sup> Throughout the exercises, bracketed words are not to be translated.

<sup>2</sup> In הוּא *hū* and הִיא *hī*, the א, which is silent, represents doubtless an earlier stage in the history of the word, when it was consonantal (*hū'a?* *hī'a?*).

<sup>3</sup> Both forms extremely rare.

<sup>4</sup> Long vowel tolerated in shut syllable, because accented (§ 5. 3 a).

article, lengthen the pathah to *qāmeṣ*; thus הָהָר, הָהָר. So also אֶרֶץ (original אֶרֶץ) becomes הָאֶרֶץ.

In sentences of the type *the people is wise* (cf. § 11. Rule 2), the predicate is sometimes followed by the third personal pronoun (in the appropriate gender and number); thus הָעָם הֵם. Sometimes (esp. when subj. and pred. are coextensive) this pronoun precedes the predicate; e.g. יהוה הוא האֱלֹהִים *Yahweh<sup>1</sup> is the God*. But in such cases it is not strictly correct to say that the pronoun *is* the copula; it really resumes the subject,—in the former case, without emphasis, *as for the people, it (הוא) is wise*; in the latter, with emphasis: *Yahweh, he (and no other) is the God*.

## EXERCISE. TRANSLATE.

- ✓ רָם הַהִיכָל : 2 הָהָר הוּא רָם מְאֹד : 3 טוֹב הָעָרִב : 4 אֶתֶּר  
 הוּא הָאֱלֹהִים : 5 אֵת הָאִשָּׁה : 6 הַחֶרֶב הוּא עַל-הָעֶפֶר :  
 7 הָעֶבֶד הַטוֹב : 8 עַם רָם וְגָדוֹל : 9 הָעָם הוּא עֲצוּם מְאֹד :  
 10 הַיָּד וְהָעֵין : 11 הַשָּׁמַיִם וְהָאָרֶץ : 12 הָעָם הָעֲצוּם וְהַגָּדוֹל :  
 13 אֲנִי הָאִישׁ הַחֶכֶם : 14 חֵם הָאִישׁ : 15 הַחֲלִי הָרַע :

The eye. The hand. The mountain is very lofty.  
 The dust is upon the waters. I (am) the man. We (are)  
 the people. The sword. The good man is the wise man.  
 The good and powerful people. The morning and the  
 evening are the day. The darkness is the night. The  
 great and lofty mountain. The darkness is very great  
 upon the earth and upon the waters. Thou (art) the man.  
 They (are) the heavens. The stone.

## § 13. DEMONSTRATIVE, INTERROGATIVE, AND OTHER PRONOUNS.

	Sing.	Plur.		Sing.	Plur.
mas.	זֶה this			הוּא that	הֵם, הֵנָּה those
f.	זֹאת „			הִיא „	הֵנָּה „
c.		אֵלֶּה these			

<sup>1</sup> יהוה should be pronounced and translated thus, not by *the Lord*. As the traditional vocalization of the word (יְהוָה) is erroneous, we shall throughout leave it unpointed.

1. The demonstratives may be used predicatively or adjectivally. Like adjectives when used predicatively they do not take the article, and the order is as in English: e.g. *this is the man*, זֶה הָאִישׁ; *this is the good man*, זֶה הָאִישׁ הַטּוֹב. When used as adjectives their noun is definite, and they are written, with the definite article, after the noun—exactly like adjs. (§ 11. Rule 1); e.g. הָאִישׁ הַזֶּה *this man* (i.e. *the man—this one*), הַתּוֹרָה הַזֹּאת *this law*, הַיּוֹם הַהוּא *that day*, הַדְּבָרִים הָאֵלֶּה *these words*. With another adj., the demonstr. stands last: *this good man*, הָאִישׁ הַטּוֹב הַזֶּה.

Note that though, with the art., the sing. is הַהוּא, the plur. is הֵהֶם.

2. *Relative pronoun*.—(a) אֲשֶׁר<sup>1</sup> used for *who, which*, invariable for all genders, numbers, and cases, is, strictly speaking, not a relative *pronoun*, but only a general word of relation; and, as it is used to introduce clauses beginning not only with *who, whom, whose, which*, but also with *where, whence, whither*, it might be fairly said to correspond to the *wh* in these words, or to the *that* in such sentences as *the man that I spoke to, the house that I lived in*. The Hebrew way of turning such relative sentences is to throw the vague אֲשֶׁר (*wh, that*) at the beginning, and to clinch it at the end by the definite word which the sense requires; e.g. the man *that* (אֲשֶׁר) I spoke to him (*wh . . . to him = to whom*); the house *that* (אֲשֶׁר) I lived in it (*wh . . . in it = in which*). The force of the אֲשֶׁר in such cases is practically = *as to whom* or *which* (e.g. the man *as to whom* I spoke to him, the house *as to which* I lived in it). So *whose* = אֲשֶׁר followed by *his*; e.g. הָאָדָם אֲשֶׁר נִשְׁמָה בְּאָפוֹ *man in whose nostrils (אֲשֶׁר . . . באפו) is (but) a breath (i.e. man as to whom but a breath is in his nostrils)*. So *there* שָׁם, *where* שָׁם . . . אֲשֶׁר; *thither* שָׁמָּה *shammâ, whither, thence* שָׁמָּה . . . אֲשֶׁר; *from* מִן (*from*; *n* assimilated), *whence* מִשָּׁם . . . אֲשֶׁר.

(b) Almost always, however, when the English relative pronoun is in the nominative, and frequently also when it is in the accusative, אֲשֶׁר is used alone, i.e. without being

<sup>1</sup> The form ש prefixed inseparably to words, usually as שֶׁ or שֵׁ followed by Dag. forte, e.g. אֲשֶׁר לִי = שֶׁלִּי (*which is to me, i.e. mine*), is mostly late.



clinched at the end by a definite pronoun; e.g. the *k* *who pursued*, אֲשֶׁר רָדַף (the אֲשֶׁר is *not* followed up by a *w* for *he*); he put there the man *whom he had formed*, יָצַר יְהוָה אֱדָם (here the אֲשֶׁר may or may not be followed by the word for *him*). It is doubtless this familiar usage that has led to the statement that אֲשֶׁר is a relative pronoun, and = *who, which*.

(c) אֲשֶׁר can also = *he who, him who, that which*, and may take a preposition before it; e.g. *that which* (אֲשֶׁר) *he had done, displeased Yahweh*; he said *to the man who* (לְאִשֶּׁר) *was over his house*.

3. *Interrogative pronoun*.—The interrogative is מִי *who?* for persons, and מָה *what?* for things, both words indeclinable.

The emphasis of the question not being on the interrogative particle it falls forward on the next word (§ 7. 6), and מה assumes a *pointing quite like the Article* (§ 11).

Before non-gutturals	<i>path. and dag.</i>	מַה־זֶּה	what is this?
before נ and ר	<i>qāmeç</i>	מַה־אֵלֶּה	what are these?
before other gutturals	<i>pathah</i>	מַה־הִיא	what is it?
before gutt. with qam.	<i>ṣghol</i>	מַה עָשָׂה	what has he done?

מִי is also used to express the indefinite *whoever, whosoever*; and מָה *whatever, whatsoever*; e.g. מִי לִיהוּה אֵלִי *whoever (is) for Yahweh (let him come) unto me*. But while מִי can be thus used, אֲשֶׁר can never be used interrogatively. E.g. *Who will trust in Yahweh?* מִי יִבְטַח בַּיהוָה (not possibly אֲשֶׁר); but *blessed is the man who trusts*, בָּרוּךְ הָאִישׁ אֲשֶׁר יִבְטַח.

מִי is also the exclamation *how!* מַה־אֲדִיר שְׁמֶךָ *how glorious is thy name!*

4. *Other pronominal expressions*.—Each אִישׁ; e.g. *kings were sitting each* (אִישׁ) *upon his throne*. So *any*; e.g. *if any one* (אִישׁ) *can number, &c.*

*Every, all*, כָּל (which is strictly a noun = *the whole*); e.g. *every day*, כָּל יוֹם; *all the day*, כָּל־הַיּוֹם (§ 10. 3).

*No, none*, אִישׁ . . . לֹא or אִישׁ לֹא (lit. *not a man*): כָּל . . . לֹא or לֹא . . . כָּל (lit. *not every, i.e. not any*); e.g. *none living is just before thee*, לֹא . . . כָּל־חַי; *no work shall be done*, כָּל־מְלָאכָה לֹא־יַעֲשֶׂה.

*The one, the other*, זֶה . . . זֶה: *the one called to the other*, קָרָא זֶה אֶל־זֶה.

For other forms of reciprocal and for reflexive pronouns, see pp. 90, 93, 150.

מֶלֶךְ king	רֹאשׁ head	יָלַד boy	יְהוָה Yahweh <sup>1</sup>
בָּרָא to create	קָרָא to call	יָלַד to bear	שָׁפַךְ to shed
לָקַח to take	שָׁמַע to hear	אָמַר to say	בָּא to come (4)
יָשַׁב to sit	לֹא not	רָעַב famine	אֶל־ unto

5. The root of the verb is held to be, not the infinitive, but the 3rd pers. sing. perf. act., which is the simplest form; e.g. בָּרָא is really not *to create*, but *he created*, לָקַח *he took*, &c. It is as if in Latin we spoke of *amat* rather than *amare*.

6. Sentences are of two kinds: (i.) verbal—having a *finite* verb for predicate, e.g. *the angel cried*; and (ii.) nominal—having any other kind of predicate, such as noun, adj., partic.; e.g. *Thou art God, God is good*, &c. The order in a verbal sentence (unless the subj. is emphatic) is verb, subject, e.g. קָרָא הַמַּלְאָךְ *the angel cried*; in a nominal sentence, subject, predicate, e.g. מִלְכֵּנוּ יְהוָה *Y. is our king*. But in nom. sent. the predicate, if emphatic, is placed first, e.g. אַתָּה עָפָר *dust art thou*, and frequently also as we have seen (§ 11. Rule 2) if it be an adj. צַדִּיק אַתָּה יְהוָה *righteous art thou, Y.*

The negative stands immediately before the verb or predicate: so that, in a verbal sentence, the order is (negative), verb, subject, object; e.g. *the boy did not hear the voice*, לֹא שָׁמַע הַיָּלָד אֶת־הַקוֹל.

7. (a) The *definite* accus. in nouns and pronouns, when directly governed by an active verb, is, in prose, usually preceded by the particle אֶת, or rather אֶת־ (§ 10. 3), as in above illustr. But the accus. must be definite: "*a voice*" would have been simply קוֹל, not אֶת־קוֹל. The accusative is regarded as definite (i.) if it be preceded by the def. art., (ii.) if it be particularized by a possessive pronoun (indicated in Hebrew by a pronominal suffix, § 19), e.g. God heard *his voice*, אֶת־קוֹלוֹ, (iii.) if it be a proper name, e.g. he smote *David*, אֶת־דָּוִד.

(b) אֶת־ is repeated with each of the accusatives, if there

<sup>1</sup> Usually pointed יְהוָה, occasionally יְהוֹה (cf. § 10. 5): the true spelling (never found) is probably יְהוֹה־. We leave it throughout unpointed.

be more than one; e.g. Abraham took *Sarah and Lot*, אֶת־סָרָה וְאֶת־לוֹט.

(c) אֶת is used before מִי (= whom?), but never before מָה. *Whom have I oppressed?* אֶת־מִי עָשָׂקְתִּי, but *what have I taken?* אֶת־מָה.

#### EXERCISE. TRANSLATE.

מִי אַתֶּם: 2 רַם מֶאֱדָר הָהָר הַזֶּה: 3 הַלְיָלָה הַהוּא: 4 זֶה הַיּוֹם אֲשֶׁר עָשָׂה אֱלֹהִים: 5 הָעַם הָעֲצוּם הַזֶּה: 6 זֶה הַיֶּלֶד אֲשֶׁר שָׁמַע אֶת־הַקּוֹל: 7 מִי יֵלֵד אֶת־אֵלֶּה: 8 יֹשֵׁב הַמֶּלֶךְ עַל־הָעֶפֶר: 9 בָּא הָאִישׁ אֲשֶׁר שָׁפַךְ הַמַּיִם עַל־הָאָרֶץ: 10 מֶה טוֹב הַיּוֹם הַזֶּה: 11 בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: 12 וְקָרָא זֶה אֶלְיָה וְאָמַר קְרוֹשׁ יִהְיֶה: 13 לֵקַח הַמֶּלֶךְ אֶת־הַחֶרֶב: 14 זֶה הַמֶּלֶךְ הַחֲכָם:

Who (are) these? What (are) ye? Who (is) this woman? I (am) the great king who (is) over (עַל) the land. That great day. This (is) a good head. This (is) the good head. This head (is) good. This good head. This (is) the bad boy who spilt the water upon the earth. What has the man done? What (are) these? These (are) the heavens and the earth which God created this day. That great and sore disease. He sat by (עַל) those waters. How great (is) that palace!

#### § 14. THE INSEPARABLE PREPOSITIONS.

1. Prepositions and similar words in Hebrew are usually nouns, sometimes entire, but oftener worn down and fragmentary. The following three fragments used as prepositions are, like the Art., inseparably prefixed to words:

ב *in, by, with*; local and instrumental.

כ *as, like*.

ל *to, at, for*; sign of *dat.* and *infin.*

(a) The usual pointing of these light fragments is simple *sh'wa*; e.g. בְּשָׁלוֹם *in peace*, בְּיָד חֲזָקָה *with a strong hand*, כַּפְרָעָה *like Pharaoh*, לְמֹשֶׁה *to Moses*.

(b) Before another *sh'wa* this becomes *hireq*, by § 6.2 d. i., forming a half-open syllable לִבֵּב (= בְּלִבֵּב) *in the heart*



of; the sh<sup>e</sup>wa is here sounded, because it was (necessarily) so in the original לָבַב (cf. § 5. 4 a); therefore not בִּלְבָב. If the consonant be ' , it quiesces and the sh<sup>e</sup>wa is not written (§ 9. 1); e.g. יָמַי but בְּיָמַי in the days of; יְהוּדָה, לְיְהוּדָה to Judah.

(c) Before a ḥaṭeph the sh<sup>e</sup>wa becomes the corresponding short vowel, by § 8. 3, בְּאַרִי, אֲרִי = בְּאַרִי like a lion; לֶאֱכַל, אָכַל to eat.

But with the very frequently recurring words אֱלֹהִים God, and אָמַר (in the phrase לֵאמֹר saying), the vowel under the guttural is swallowed up in a long vowel under the preposition; thus, not בְּאֱלֹהִים but בְּאֵלֹהִים, לְאֵלֹהִים to God, פְּאֵלֹהִים as God, לֵאמֹר.

(d) Before the accent, the prep., falling in the pretone, often has tone-long qāmeṣ (§ 6. 2 b), as לְמַיִם to water (for לָמַיִם). This is found chiefly in one or two familiar expressions, לְעֶד for ever, לְבֶטַח securely, and with a certain kind of infinitive; e.g. לֵלְכָת to go (§ 33. 2 b, 3 d, § 39. 2 b, § 40, § 42. 2 a).

(e) In words with the Art. the weak *He* almost always surrenders its vowel to the prep. and disappears. An analogy for this disappearance of *h* may be seen in Cockney English, in many French words, e.g. *homme*, &c. E.g. בְּהַשְׁמַיִם (= הַשְׁמַיִם) in the heavens, לְהָעָם (= הָעָם) to the people. (§ 11 c) לְהָרִים to the mountains. To express it summarily, the Article disappears, but its vowel is written under the preposition.

(f) Prepositions cannot be used immediately before pronouns; therefore *to me* is not לֵאֲנִי, nor is *in you* בְּאַתָּם. Instead, the significant parts of the pronouns (§ 12) are appended to the prepositions in more or less modified forms; thus—

Sing. לִי to me, לְךָ<sup>1</sup> (m.) לְךָ (f.) to thee, לוֹ to him, לָהּ to her.  
Plur. לָנוּ to us, לָכֶם (m.) לָכֶן (f.) to you, לָהֶם (m.) לָהֶן (f.) to them.  
ב is inflected like ל, but it also takes בָּם in 3rd plur. masc.

2. The short word מִן, used as a prep. in the sense of *from*, *out of*, is also a worn down noun, and generally used as an inseparable particle.

(a) The weak liquid *n*, as in other languages, is assimilated to the next consonant, which is doubled, מִמַּיִם from water. מִמַּיִם = מִן-מַיִם = מִמַּיִם.

<sup>1</sup> Pause, לְךָ.



Dagh. f., with certain consonants, may be omitted (§ 7. 5); *e.g.* מִקְצֵה (for מִקְצֵהָ) *at the end of*. When the consonant is י, it quiesces (§ 9. 1); *e.g.* מִיְמִינִי = מִיְמִינִי = מִיְמִינִי *at my right hand*.

(b) Before gutturals, the short vowel expands in the open syllable into the corresponding tone-long, מִעֵץ *from a tree* (מִעֵץ = מִעֵץ = מִעֵץ), by § 8. 4; and occasionally, with ה, hireq remains, by § 8. 4; *e.g.* מִחוּץ (not מִחוּץ), dagh. f. implicit., *outside*.

(c) Before the Art. either (b) is followed, or oftener the prep. is prefixed entire to the word with help of Maqqeph, מִהָעֵץ or מִן־הָעֵץ *from the tree*. This fuller form is also common in poetry. With these exceptions, the usual form is the assimilated.

סֵפֶר	book	גֶּן	garden	מָקוֹם	place
אֲדָמָה (f.)	ground	יַבֵּשָׁה (f.)	dry land	בְּהֵמָה (f.)	beast, cattle
אֲרִי	lion	חֲמֹר	ass	מְלָאכָה (f.)	work
שִׁבְעִי	seventh	קָדוֹשׁ	holy	כָּתַב	to write
נָתַן	to give	אָכַל	to eat	שָׁבַת	to rest
מָשַׁל	{ to rule	מָחָה	{ to destroy	קָרָא	to cry, call
בָּ	{ over		{ to blot out	קָרָא לְ	to name
הָיָה	to be			עַד	unto, as far as

## EXERCISE. TRANSLATE.

קָרָא אֱלֹהִים לְאֹר יוֹם וְלַחֲשָׁךְ קָרָא <sup>1</sup>לַיְלָה: 2 שָׁבַת אֱלֹהִים  
 בַּיּוֹם הַשְּׁבִיעִי מִהַמְּלָאכָה אֲשֶׁר עָשָׂה: 3 שָׁמַע הָאָדָם אֶת־  
 הַקּוֹל <sup>1</sup>בִּגְן: 4 מָשַׁל הַמֶּלֶךְ בָּעָם: 5 יָשַׁב הַיֵּלֶד בְּמָקוֹם הַזֶּה:  
 6 מָחָה יְהוָה אֶת־כָּל אֲשֶׁר עָשָׂה מֵאָדָם וְעַד בְּהֵמָה: 7 עָשָׂה  
 אֱלֹהִים אֶת־הָאָדָם עֹפֵר מִן־הָאֲדָמָה: 8 הָאֱלֹהִים הוּא  
 בְּהִיכָל: 9 נָתַן אֶת־הַחֶרֶב לַמֶּלֶךְ: 10 כָּתַב הַיֵּלֶד בַּסֵּפֶר:

To a lion. God gave the woman to the man for wife. In the morning. In these heavens. In the earth. In that day. In the lofty palace. The lion cried like an (the) ass. God called the firmament heaven, and the dry land called he earth. Man is dust out of the ground. He ate of the tree. The wise people rested on the seventh day. To the dust. In (ל) pain. On (ב) the high mountain. One called to the other and said, Yahweh is good.

<sup>1</sup> Pausal form (cf. § 10. 4 a).

## § 15. THE CONJUNCTION, &amp;C.

1. The inseparable conjunction ו *and*, is pointed very much like the inseparable prepositions in § 14.

(a) Its ordinary pointing is sh<sup>e</sup>wa, וְאַתָּה *and thou*, וְדָבָר *and a word*.

(b) Before the ḥaṭeph<sup>s</sup> it takes the corresponding short vowel (§ 8. 3), וְאֲנִי *and I*, וְאַמִּץ *and be strong*. חֶסֶד וְאֵמֶת *kindness and faithfulness*.

ו (like ל כ ב, cf. § 14. 1 c) with אֱלֹהִים gives וְאֱלֹהִים.

(c) Before simple sh<sup>e</sup>wa and the Labials (ב ו מ פ) its pointing is ו, וְדְבָרִים *and words*, וְשָׁמְרֶתֶם *and ye shall keep*, וְבִן *and a son*, וּפָרָה *and a cow*.

Rem.—Before *yodh* with sh<sup>e</sup>wa the pointing is *hireq*, after § 6. 2 d. i., and *yodh* is silent (§ 9. 1), וַיְמִי *and the days of*.

(d) Before the accent, especially if disjunctive (see p. 230), it often takes *qāmeṣ* (§ 6. 2 b): טוֹב וָרָע *good and evil*, פָּרָה וָרֶב *a cow and a bear*, דֹּר וָדֹר *generation after generation*; especially with words that go in pairs: יוֹם וָלַיְלָה *day and night*, זָהָב וָכֶסֶף *gold and silver*, וָבֶהוּ *waste and void* (ו in spite of Labial; cf. אֱלֹהִים וָמֶלֶךְ *God and king*).

(e) Naturally the conj. does not cohere so closely with the word as the prep. and does not displace the *He* of the Art., as וְהָעָם *and the people*, not וְעָם.

2. מִן appears with the pronominal suffixes as follows: Sing.: מִמֶּנִּי *from me*, מִמְּךָ (m.) *from thee*, מִמֶּנּוּ *from him*, מִמֶּנָּה *from her*.

Plur.: מִמֶּנּוּ *from us*, מִמְּכֶם *from you*, מִמֶּם *from them*.

For the last two words, cf. § 14. 2 a b. The other words seem to postulate a reduplicated form *minmin*.

3. *The verb*.—Verbal inflection for persons is made by attaching to the root (*i.e.* 3 *sing. masc. perf. act.*) the significant elements of the personal pronoun (§ 12).

3	<i>sing. m. perf.</i>	he ruled, has ruled, &c.	מִשָּׁל		
2	"	"	thou hast ruled, &c.	מִשָּׁלְתָּ <i>ta</i> of	אַתָּה
2	"	<i>f.</i>	"	thou hast ruled, &c.	מִשָּׁלְתָּ <i>t</i> " אַתָּ
1	"	<i>c.</i>	"	I ruled, have ruled, &c.	מִשָּׁלְתִּי <i>ti = ki</i> of אֲנִי

3	<i>plur. m. perf.</i>	they ruled, did rule, &c.	מִשְׁלוּ	
2	" "	ye ruled, &c.	מִשְׁלֶתֶם	<i>tem</i> of אֲתֶם
2	" <i>f.</i>	" " " "	מִשְׁלֶתָּן	<i>ten</i> " אֲתֶן
1	" <i>c.</i>	we ruled, &c.	מִשְׁלָנוּ	<i>nu</i> " אֲנַחְנוּ

Thus these forms are not arbitrary: מִשְׁלֶתָּ is really *having ruled (art) thou*, מִשְׁלָנוּ *having ruled (are) we*, &c.

דָּוִד	David	יְהוֹנָתָן	Jonathan	מֹשֶׁה	Moses	מִרְיָם	Miriam
יִשְׂרָאֵל	Israel	יְהוּדָה	Judah	אַבְרָם	Abram	אַבְרָהָם	Abraham
אֵלִיָּהוּ	Elijah	אֵלִישָׁע	Elisha	מִלְחָמָה	<i>f. battle, war,</i>	זָעַק	to cry

#### EXERCISE. TRANSLATE.

אָמַר יְהוָה לְאִשָּׁה: 2 מִן־הָעֵץ<sup>1</sup> אָכַלְתָּ: 3 בְּאֱלֹהִים וּבְמֹשֶׁה:  
 4 לְאֱלֹהִים זָעַקוּ בְּמִלְחָמָה: 5 דָּוִד וִיהוֹנָתָן: 6 אֲרִי וַחֲמֹר:  
 7 יִשְׂרָאֵל וִיהוּדָה: 8 וּבִיּוֹם הַהוּא כָּתַבְתִּי בַסֵּפֶר: 9 מֹשֶׁה  
 וּמִרְיָם: 10 יוֹם וּלְיִלָּה:

I said to the man. We rested on the seventh day. And of the tree we have eaten. God destroyed from the earth man and cattle. People and king. Elijah and Elisha. Who spilt the water upon the earth? I heard the voice in the garden. Thou hast said, Holy (is) Yahweh. And these, who (are) these? Dry land and water. Night and morning. Man is not wise as God. Thou (*f.*) hast ruled over this people.

#### § 16. THE NOUN. INFLECTION.

1. Stems in Hebrew are considered to contain three consonantal letters, *e.g.* כָּבַד, שָׁמַר. The noun may be regarded as expressing the stem idea in *rest*, and the verb the idea in *motion*. Hence the vowels of the verb are lighter than those of the noun. It is convenient to consider the verb as the root out of which other parts of speech grew, though there are many nouns not traceable to extant verbal stems. Nouns are thus primitive or derivative. We may on the other hand take a noun or particle and set it in motion

<sup>1</sup> Pausal form (cf. § 10. 4 a).

that is, verbalize it; such verbs are called *Denominatives*, &c., as *to dust*.

2. Inflection in Hebrew takes place after two modes, an outside and an inside mode. Both modes are to be observed in most languages, e.g. *boy, boys*, by the outside inflection; *man, men*, by the inside; so *fear, feared*, but *tread, trod*; *facio, feci*; *brechen, brach*. The Semitic languages have a preference for the inner inflection. This prevails greatly in the Heb. verb, though it has not gained great footing in the noun, the inflection of which is external. Great alterations do occur within the noun in Heb., but these are due to movements of the Tone, e.g. דְּבָר word, דְּבָרִים words, דְּבָרֶיךָ your words, and differ altogether from such changes as appear in *foot, feet*. At the same time as the accentual changes take place to a certain extent on various principles, they afford means for classifying nouns into several *Declensions*. The external changes may be called *Inflection*.

3. *Inflection, external modifications in Nouns and Adjectives.*

(a) In Hebrew there are *two* genders: *mas.* and *fem.*

There are *three* numbers: *sing.*, *dual*, and *plur.* The *dual* is not used to indicate *two* in general: *two captains* would not be שְׂרָיִם, nor *two fish* דְּגָנִים (see § 48. 1. 2).

(b) The *fem. sing.* is formed by adding הָ (â) to the *mas.*, e.g. טוֹב, טוֹבָה.

(c) The *plur. mas.* is formed by adding יִם (îm) to the *sing.*, e.g. טוֹבִים; and the *plur. fem.* by changing הָ (â) into וֹת (ôth), e.g. טוֹבָה, טוֹבוֹת, or by adding ôth to the *sing.* if it has no *fem.* termination, e.g. רוּחַ wind, רוּחוֹת.

(d) The *dual* is formed by adding יַם (áyim: י consonantal) to the *mas. sing.* for the *mas.*, and to the original *fem. sing.* (which was הָ ath; § 16. 4. 8) for the *fem.* Thus: from סוּם, סוּמַיִם; from סוּסָה (orig. סוּסַת), סוּסַתַּיִם (a under ס lengthened to ā, because pretonic, § 6. 2 b).

	<i>mas.</i>	<i>fem.</i>	<i>mas.</i>	<i>fem.</i>
<i>sing.</i>	טוֹב good	טוֹבָה	סוּם horse	סוּסָה mare
<i>plur.</i>	טוֹבִים „	טוֹבוֹת	סוּסִים „	סוּסוֹת „
<i>dual</i>			סוּסַיִם „	סוּסַתַּיִם „



4. *Classes of nouns feminine.*

(1) Words ending in ה־ or ת; *e.g.* צְדָקָה *righteousness*, בְּרָכָה *blessing*, עַמּוֹנִית *an Ammonitess*, מִצְרִית *an Egyptian woman* (from מִצְרִי *an Egyptian*).

(2) Words of any termination that are names of creatures feminine, as אִם *mother*.

(3) Names of cities, countries, &c., which may be considered *mothers* of their inhabitants; *e.g.* צִיּוֹן *Zion*, אֲשׁוּר *Assyria*.

(4) Names of organs of the body of men or animals, especially such organs as are double, as יָד *hand*, אוֹן *ear*, קֶרֶן *horn*; also of other utensils or instruments used by man, as חֶרֶב *sword*, כּוֹס *cup*, and even of *places* in which man is wont to move, as תֵּבֵל *world*.

(5) Names of things productive, the elements, unseen essences, &c., as שֶׁמֶשׁ *sun*, אֶרֶץ *earth*, אֵשׁ *fire*, נֶפֶשׁ *soul*.

In all these classes, however, there are numerous exceptions; and many words are of both genders, though in general where this is the case one gender is largely predominant in usage over the other; *e.g.* דֶּרֶךְ *way*, masc. (less often fem.).

(6) Words *fem.* usually assume the distinctive *fem.* termination in the *plural*; *e.g.* צְדָקוֹת, צְדָקָה. Many *fem.* nouns, however, have the *mas. plur.* ending, *e.g.* שָׁנָה *year*, regular pl. שָׁנִים (in poetry sometimes שָׁנוֹת), and on the contrary many *mas.* words have the *fem.* termination in the *plur.*, *e.g.* אָב *father*, pl. אֲבוֹת, especially if they incline towards a *fem.* sense by (4) or (5); *e.g.* לֵבָב *heart*, pl. לִבְבוֹת, קוֹל *voice*, pl. קוֹלוֹת or קְלוֹת (§ 4), שׁוֹפָר *trumpet*, pl. שׁוֹפְרוֹת.

As a rule, the plur. takes the gender of the sing.; *e.g.* אֲבוֹת *good fathers*, שָׁנִים *good years*.

(7) The *fem.* often corresponds to the Greek or Latin neuter; *e.g.* טוֹבָה *welfare*, רָעָה *misery*, זֹאת *this* (τοῦτο).

(8) The original *fem.* ending was *ath* ה־. The ending occasionally appears, sometimes in this form, sometimes as simple ה (cf. מוֹאבִּית *Moabitess*, from מוֹאָבִי) under conditions to be afterwards explained (cf. § 17. 2 d).

Words ending in *î* (mainly ordinal numerals, § 48. 2, *e.g.* שְׁלִישִׁי *third*, and tribal names, *e.g.* עִבְרִי *Hebrew*) form the *fem.*

and *plur.* as follows:—*fem. sing.* עֵבְרִיָּה, נְשִׁיטָה (rarely נְשִׁיטָה),  
*masc. pl.* עֵבְרִים and עֵבְרִיִּים, *fem. pl.* עֵבְרִיּוֹת.

5. *The Dual.*—(a) The *Dual* is confined to substantives (and the numeral שְׁנַיִם *two*); it is no more found in the adjective, pronoun, or verb. It is used for things that go *in pairs*, whether organs of the body or inanimate things; e.g. *eyes* שְׁפָתַיִם, *ears* אָזְנַיִם ('*oznáyim*), *hands* יָדַיִם, *feet* רַגְלָיִם, *lips* שְׁפָתַיִם (from שָׁפָה), *horns* קַרְנָיִם, *shoes* נַעֲלָיִם; and with one or two other common words, e.g. שְׁנַתַּיִם *two days*, שְׁנַתַּיִם *two years*.

(b) Verbs and adjectives, having no dual, use the plural with a dual noun, עֵינַיִם רְמוֹת וְיָדַיִם שֹׁפְכוֹת דָּם *haughty (high) eyes and hands that shed blood*.

(c) When terms denoting members of the body are used to express inanimate objects, the *fem. plur.* is used; e.g. קַרְנוֹת הַמִּזְבֵּחַ *horns of the altar*.

(d) The vowel before the dual termination, if open, is long, being pretonic (§ 6. 2 b), e.g. שְׁפָתַיִם *s'phātháyim*.

(e) מַיִם *water*, and שָׁמַיִם *heaven*, are not duals, but plur. from unused sing. forms (מֵי and שָׁמַי).

פָּר <sup>1</sup> ox	פָּרָה <i>f.</i> cow
סוּס horse	סוּסָה <i>f.</i> mare
דָּג fish	דָּגָה <i>f.</i> fish
יָשָׁר <sup>1</sup> prince	שָׂרָה <i>f.</i> princess
שִׁיר song	שִׁירָה <i>f.</i> song
אֶדְוֶר <sup>1</sup> adversary	אֶדְוֶרָה <i>f.</i> adversary
גִּבּוֹר hero, mighty	בּוֹכֵב star
מָן man	בְּיָר <i>f.</i> well
יָרֵכָה <i>f.</i> side	זֶבֶד wolf
דָּם blood	יָאֵר river
חֶלֶם dream	חֶלְמוֹת <i>pl.</i>
צָדִיק just	מָר <sup>1</sup> bitter
סָפַר to count	נָתַן to give, set
לֶחֶם bread	זָכַר to remem-ber
	חָדָשׁ new
	שָׁתָה to drink

## EXERCISE. TRANSLATE.

לֹא שָׁתָה הַפָּר מִן־הַמַּיִם כִּי מָרִים הֵם: 2 אֵלֶּה הַפָּרוֹת הָרְעוֹת  
 אֲשֶׁר רָאָה הַמֶּלֶךְ עַל־הַיָּאֵר: 3 מִשָּׁל הָאָדָם בְּבִהֶמָּה וּבְדָגִים:

<sup>1</sup> The words פָּר, שָׁר, צָר, מָר, have, for etymological reasons (§ 43), a (path.) when uninflected or without the Article, cf. § 12; otherwise  $\bar{a}$ .

4 הָמָה הַשָּׁרִים וְהַגְּבוּרִים אֲשֶׁר נָתַן הַמֶּלֶךְ עַל-הָעָם : 5 אֶמְרָתִי  
 אֶל-הָעָם הַזֶּה צְדִיקִים אַתֶּם : 6 הָהָרִים הָאֵלֶּה רָמִים מְאֹד :  
 7 סָפַרְתָּ אֶת-הַקּוֹכָבִים : 8 מָה רָמִים הַהִיכָלִים הָהֵם : הַיְדֹם :  
 יִרְכָּתִים : 9 רָאָה הַמֶּלֶךְ בַּחֲלוֹם אֶת-הַפְּרוֹת הַטְּבוֹת עַל-  
 הַיָּאָר : 10 זָכַר יְהוָה כִּי עָפַר אֶנְחֹנוּ :

I remember. (*perf.*) the songs which I heard in the temple. These waters (are) bitter. Those heavens (are) very lofty. These (are) the asses which we slew. Who (are) these princes and heroes? Thou hast heard the cows. God remembers the just (*pl.*). We sat on the hills two days. Bread he ate and water he drank. The just are as the stars which (are) in the firmament. The two-sides. He took oxen and cows and horses and asses. We heard the wolves in the evening. I counted the stars which God has set in the heavens. Water from the wells. God gave me a new song. Thou (*f.*) has spilt blood (*pl.*).

## § 17. CASES. THE CONSTRUCT STATE.

1. *The construct state.*—There is some reason to believe that Hebrew, like Arabic, once had three cases, the nominative, genitive, and accusative, ending respectively in *u*, *i*, and *a*. The traces of case are clearest in the accusative. But while there is now no external indication of the nomin. or the accus., the genitive relation (e.g. *the palace of the king*) is indicated by closely connecting the governing and governed words in a way which demands special attention, as it has no analogy in the corresponding Greek or Latin construction. The first word (here *palace*), which is considered as dependent, is said to be in the *construct state* or in construction; the second word (*king*), which is not dependent, is said to be in the *absolute state*.

2. (a) The cstr. relation corresponds most nearly to the relations expressed by *of* in English, in all its many senses: e.g. *the palace of the king, the son of the father, a ring of gold, the fear of God, a song of Zion*. This relation, though



usually, is not invariably expressed by *of*: when the first word is, as it may be and often is, an adjective or participle, it may be expressed by *in*, &c.; *e.g.* in "great in power, fair in appearance, broken in heart," *great*, *fair*, and *broken* would be in the construct, *power*, *appearance*, and *heart* in the absolute. The point is that the two words together make up one idea.

Now the first half of a relation like *son of*—, *great in*—, forming no complete idea of itself, the emphasis of the whole expression lies on the second half. The cstr. and the abs. are considered to form together an accentual unity, like words connected by maqqēph (§ 10. 3); the chief accent naturally falls on the second half or absolute, consequently the first half or construct is hurried. In this way *the cstr. is uttered as shortly as is possible in consistency with the laws of pronunciation* in the language; therefore any merely tone-long vowel within the word will be shortened or lost; *e.g.* abs. דָּבָר (ָ in both cases tone-long, § 6. 2 b), constr. דְּבַר. This is the shortest form such a word can assume.

(b) Further, the final *m* of the plur. *īm* and the dual *ayim* is elided, and these terminations become *ē*: thus, from plur. דְּבָרִים we get constr. דְּבָרִי (since בָּ, when hurried, is reduced to בִּ, and דְּבִי must become דְּבִי, by § 6. 2 d. i.; and the sh<sup>wa</sup> is vocal, representing as it does an original ָ. Consequently, if the third radical is a *b'ghadhk'phath*, it will not take daghesh lene: abs. pl. כְּבִדִּים [sing. כְּבִד heavy], constr. כְּבִדִּי, not כְּבִדִּי).

(c) The dual cstr. is similarly formed; *e.g.* abs. קַרְנִים horns, cstr. קַרְנִי; abs. יָדַי hands, cstr. יָדִי. So from שְׁפָה *lip*, dual abs. שְׁפָתַי (§ 16. 3 d, 5 d), cstr. שְׁפָתִי.

(d) In *fem. sing.* the original ending ת (§ 16. 4. 8) is resumed: abs. סוּסָה mare, cstr. סוּסַת; abs. צְדָקָה righteousness, cstr. צְדָקַת (because צִד = צִד: *cidh'qath*). אֲדָמָה ground, cstr. אֲדָמַת (because אָד = אָד, § 16. 2 d. ii.).

(e) *Fem. pl. cstr.* ends, like abs., in ת, but is shortened, like all constructs, as much as possible; pl. abs. צְדָקוֹת, cstr. צְדָקוֹת.

סוּס, with its unchangeable vowel, illustrates the endings in their simplest form: the other illustrations show how the changeable vowels are affected—יָשָׁר *upright*, יָד *hand*, שְׁפָה *lip*.



Mas.				Fem.			
Abs.		Cstr.		Abs.		Cstr.	
sing.	סוס horse	סוס		סוּסָה mare		סוּסָה	
plur.	סוסים „	סוּסִים		סוּסוֹת „		סוּסוֹת	
dual	סוסים „	סוּסִי		סוּסָתַי „		סוּסָתַי	

Mas.		Fem.		Mas. <sup>1</sup>		Fem.	
abs. sing.	יִשְׂרָאֵל	יִשְׂרָאֵל		abs. sing.	יָד	שֵׁפָה	
cstr.	יִשְׂרָאֵל	יִשְׂרָאֵל		cstr.	יָד	שֵׁפָה	
abs. plur.	יִשְׂרָאֵלִים	יִשְׂרָאֵלִים		abs. dual	יָדַי	שֵׁפָתַי	
cstr.	יִשְׂרָאֵלִי	יִשְׂרָאֵלִי		cstr.	יָדַי	שֵׁפָתַי	

Rule 1.—*a.* The construct *never* has the article: the absolute (if it be definite) has it—not of course with proper names. Thus *the king's horse* (never in this order in Hebrew, but always *the horse of the king*), סוס המלך (not המסוס המלך); *the horses of the king*, סוּסֵי המלך (not המסוּסֵי המלך); *the word of the prophet*, דְּבַר הַנָּבִיא; *the righteousness of the people*, צְדָקַת הָעָם; *the lips of the girl*, שֵׁפֶתֵי הַנַּעֲרָה. So with adjs.: *a good-looking girl*, נַעֲרָה טוֹבַת מְרֹאֶה (lit. *good in appearance*), *a woman of good understanding*, אִשָּׁה טוֹבַת שִׁבְלִי (lit. *good of understanding*); and with participles, *the broken-hearted*, נִשְׁבְּרֵי־לֵב (lit. *those who are broken*, pl. cstr. of נִשְׁבֵּר in heart).

*b.* If the abs. is definite, the constr. is also definite; e.g. אִישׁ מִלְחָמָה *the man of war, the warrior*; but אִישׁ מִלְחָמָה *a warrior*; הַר יְהוָה (*the psalm of David*, bec. D. is definite). So יהוה *the mountain of Yahweh*. The indefinite in such cases is usually expressed by putting לְ (*to*) before the absolute: לְדָוִד *a psalm of David*.

Rule 2.—The construct must *immediately* precede the noun with which it goes; therefore two (co-ordinate) constructs cannot precede the same noun; e.g. *the hands and lips of the man* would *not* be יָדַי וְשֵׁפֶתַי הָאִישׁ, because יָדַי being construct must precede הָאִישׁ. Hebrew writes therefore *the hands of the man and his lips*, יָדַי הָאִישׁ וְשֵׁפֶתַי; *the prince's sons and daughters*, not בְּנֵי וּבָנוֹת הַשֵּׁר, but בְּנֵי וּבָנוֹתָיו. Similarly

<sup>1</sup> יָד is fem., but may be used here for illustration's sake, as it has not the fem. ending.

in phrases like *the God of heaven and earth*, the cstr. is, as a rule, repeated: thus אֱלֹהֵי הַשָּׁמַיִם וְאֱלֹהֵי הָאָרֶץ rather than אֱלֹהֵי הַשָּׁמַיִם וְהָאָרֶץ (bec. then אֱלֹהֵי would be separated from הָאָרֶץ *God of the earth*).

Such a *succession* of constructs, however, as דֶּרֶךְ עֵץ הַחַיִּים *the way to the tree of life*; יָמֵי שְׁנֵי חַיֵּי אֲבוֹתַי *the days of the years of the life of my fathers*, constitutes a unity and is perfectly normal.<sup>1</sup>

Rule 3.—An adj. qualifying a noun in the cstr. state must stand *after the compound expression*, and, as the noun in the cstr. is definite, the adj. has the article; e.g. *the good horses of the king*, סוּסֵי הַטּוֹבִים הַמֶּלֶךְ (not סוּסֵי הַטּוֹבִים הַמֶּלֶךְ, because the cstr. must *immediately* precede its abs.) = *the horses of the king*—viz. *the good ones*. So *the king's good mare*, סוּסַת הַמֶּלֶךְ הַטּוֹבָה (would be *the good king's mare*).

If the gender and number of the cstr. and abs. happened to be identical, a certain ambiguity would arise: סוּסַת הַמֶּלֶכֶת הַטּוֹבָה *the queen's good mare, the good queen's mare*; but these cases would be obviously few, and the context would usually decide. Ambiguity may be definitely avoided by the use of a relative clause; e.g. *the queen's good mare*, הַטּוֹבָה הַסּוּסָה הַמֶּלֶכֶת; i.e. *the good mare which (belongs) to the queen*.

The above illustrations show that, though an adj. agrees with its noun in gend. and numb. it does not agree in state. Even when a noun is in the cstr. its adj. is in the abs.

3. *Use of the accusative ending*.—The accus. ending *a* has been retained in one particular usage. הַ is added to words to express *direction* or motion towards. The ending in this use of it, which is probably a revival and extension of its former use, *has not the tone*, e.g. צָפוֹנָה northward (not צִפּוֹנָה, because the first syllable is pretonic), הָהָרָה towards the mountain (not הַהָרָה, § 11 c). It may even admit a preposition before its word; e.g. לְשֵׁאוֹלָה to Sheol. It may be appended to the plur.; e.g. הַשָּׁמַיִמָה heavenwards, and even to the cstr. state, e.g. בֵּיתָהּ יוֹסֵף to the house of Joseph.

This termination, called by some *He locale* because it

<sup>1</sup> Notice that the article (or its equivalent, e.g. pron. suff. *my, his*, etc., § 19) appears only at the *end*.

usually has reference to place, is sometimes extended to time; *e.g.* מִיָּמִים יָמִימָה *from year (lit. days) to year.*

It cannot be used with persons: *to (towards) David* would not be אֶל־דָּוִד, but דָּוִדָּה.

צָפוֹן <i>f.</i> north	מִצְרַיִם Egypt	מִטָּה <i>f.</i> bed, אֲבִיוֹן poor
רוּחַ <i>f.</i> <sup>1</sup> { wind spirit	חַיִּל { valour force, army	יְשׁוּעָה <i>f.</i> { salvation deliverance
מִצְוָה <i>f.</i> command	עִיר <i>f.</i> city	שָׂכָל understanding
תּוֹרָה <i>f.</i> law	חוֹמָה <i>f.</i> wall	בָּשָׂר flesh
מַלְכָּה <i>f.</i> queen	בַּת <i>f.</i> daughter	אַרְבַּע four
אַבְגַּיִל Abigail	שְׂאוֹל <i>f.</i> Sheol, the underworld	
יָרַד to go down	שָׁמַר to keep	פָּקַד to review
שָׁבַר to break	נָחַץ to break down	פָּרַץ to break through ( <i>e.g.</i> a wall)

## EXERCISE. TRANSLATE.

לֹא שָׁתָה הָעָם מִמֵּי הַיָּאָר: 2 לָקַח דָּוִד אֶבְיָגַיִל לְאִשָּׁה וְהָיָה  
אִשָּׁה טוֹבַת שָׂכָל: 3 אֲבִיוֹנֵי הָעָם הֵם צָדִיקִים: 4 לֹא שָׁמְרָנוּ  
תּוֹרַת יְהוָה אֱלֹהֵי יִשְׂרָאֵל: 5 עָשָׂה הַשָּׂר כְּמִצְוַת הַמֶּלֶךְ:  
6 וּבְתוֹרַת יְהוָה לֹא הִלְכָתָּ: 7 אֵלֶּה מִצְוֹת אֱלֹהֵי כָל־הָאָרֶץ  
אֲשֶׁר כָּתַבְתִּי הַיּוֹם הַזֶּה: 8 שָׁכַב הַיֵּלֶד עַל־מִשְׁתַּת אִישׁ הָאֱלֹהִים:  
9 בָּא חֵיל גְּדוֹל<sup>3</sup> מִיִּרְכַּתִּי הָאָרֶץ וּמֵאַרְבַּע רוֹחוֹת<sup>2</sup> הַשָּׁמָיִם:  
10 אָכַלְנוּ מִכָּל־עֵץ<sup>2</sup> הַגֵּן: 11 וּמִלֶּכֶת הָאָרֶץ בַּת אִישׁ גִּבּוֹר<sup>2</sup> חֵיל:  
12 הָיָה רָעַב בָּאָרֶץ וְאַבְרָם יָרַד מִצְרַיִמָּה כִּי כָבֵד הָרָעַב בָּאָרֶץ:  
13 תּוֹרַת יְהוָה טוֹבָה: 14 בּוֹיֹם הַהוּא עָשָׂה יְהוָה יְשׁוּעָה  
בְּיִשְׂרָאֵל:

The great day of Yahweh. The day of Yahweh is great.  
The good queen of the land. All the people of the earth.  
All the king's good asses. The captain (prince) reviewed all  
the mighty-men of valour and all the people of war. In the  
two-sides of the temple. I have gone northward. We are  
gone down to Sheol. He went towards-the-mountain. We

<sup>1</sup> Less often *masc.*

<sup>2</sup> Observe the pausal vowels in 6, 9, 10, 11 (cf. § 10. 4 a).

<sup>3</sup> Dag. in *kaph* only in cstr.



slew the man's ass. The people did not drink from the waters of the river, for they (were) blood.<sup>1</sup> Ye have not kept the commandments of the God of all the earth. The spirit of God (was) upon the waters. God of the spirits (that belong) to all flesh. I have broken down all the walls of the city. Thou hast kept the poor of the land from all ill. Thôu (*f*.) hast eaten of the tree of the garden.

### § 18. THE FIRST DECLENSION.

Nouns may be arranged in Declensions according to the internal vowel changes produced by alteration in the place of Tone occasioned by *Inflection* (§ 16. 2). Many forms of Nouns, however, contain unchangeable vowels, *i.e.* vowels pure long, or diphthongal (§ 2. 2. 1), or unchangeable by position, as גִּבּוֹר (*gibbôr*) *a hero*, אֶבְיוֹן (*ebh-yôn*) *poor*, in both of which the first vowel is unchangeable by position (short, because in shut syllable, גִּבּ, אֶבְ), and the second pure long (as we might almost infer from its consonantal representation י), and consequently unchangeable by nature (§ 6. 1). Such Nouns, as they suffer no internal change from inflection, do not seem to require classification; they are indeclinable. No additions at the end can in any way affect the vowels of either syllable; *e.g.* plur. אֶבְיוֹנִים, גִּבּוֹרִים.

The forms that suffer change are those having *tone-long* vowels, *e.g.* in each of the words זָקֵן, דָּבָר (not זָקֵן), לֵבָב (not לֵיבָב) both vowels are tone-long, and are therefore both subject to change. These vowels, having been rarely expressed by the so-called *Vowel-letters* (§ 2. 3 *e*), may very generally be distinguished from pure long, and diphthongal, vowels, which were usually so expressed (§ 2. 3). In general only *qāmeç* and *çere* are tone-long in nouns, as in the above illustrations; *hôlem* being for the most part unchangeably long, and therefore usually represented by ו; *e.g.* גָּדוֹל (*gādhôl*), כּוֹכַב (*kôkhābh*). In these words the *ā* is subject to change, being only tone-long, but not the *ô*.

The forms with changeable vowels seem capable of being generalized under *three* classes or Declensions.

<sup>1</sup> In dependent clauses with כִּי *for, that, &c.*, the pronoun is put last.



1. A large number of words are of the same form as the *perfect* of verbs, and are chiefly participles or adjectives, though many are substantives. With these may be classed some other forms of words that are subject to the same laws. Together they may be called

#### THE FIRST DECLENSION.

They are words having :

$\bar{a}$  in the pretone (נָדוּל, זָקוּן), or  $\bar{a}$  in the tone (בֹּכֵב, לֵבָב), or  $\bar{a}$  in both places (יֹשֵׁר, דְּבָר).

If the principles concerning the effect of the tone upon the vowels (§ 6) be clearly understood, and also the rules for the formation of the plur. (§ 16) and the construct (§ 17), no special rules for this declension are necessary. We have only to remember that when words are increased at the end (*e.g.* by ים, ה, ת, &c.) the accent plants itself upon the significant inflectional addition; *e.g.* דְּבָר, but דְּבָרִים. The tone, falling on *bhār* in the sing., falls on *rēm* in the pl. : *bhā*, being pretonic, has the long  $\bar{a}$ , and the original *dā* of *dābhār*, being now *two* places from the tone (and open), becomes *d<sup>e</sup>*. The construct, which, as we have seen, is always made as short as possible (§ 17. 2 a), becomes דְּבַר (sing.) and דְּבָרִי (pl.) : the *sh<sup>e</sup>wa* in pl. is vocal, hence no daghesh in *b<sup>e</sup>ghadhk<sup>e</sup>phath* letters ; *e.g.* בֹּכְבִי, לֵבְבוֹת.

Note that the form  $\bar{a}-\bar{e}$ , *e.g.* זָקוּן, has *a* in the constr. sing. זָקוּן.

A few words have in the construct *ghol* in both syllables : *e.g.* נֶדֶר *wall*, cstr. נֶדֶר (pronominal suffix, § 19, regularly of the type נֶדֶר *his wall*) ; פֶּתֶף *shoulder*, c. פֶּתֶף ; יֶרֶךְ *thigh*, c. יֶרֶךְ ; כָּבֵד *heavy*, c. both כָּבֵד and כְּבֵד.

	Sing.	Plur.	Cstr. sing.	Cstr. plur.
(1) upright	יֹשֵׁר	יֹשְׁרִים	יֹשֶׁר	יֹשְׁרִי (= יֹשְׁרִי)
(2) old, old man, elder	זָקוּן	זָקִנִים	זָקוּן	זָקִנִי (= זָקִנִי)
(3) great	גָּדוּל	גָּדוּלִים	גָּדוּל	גָּדוּלִי
(4) blessed	בָּרוּךְ	בָּרוּכִים	בָּרוּךְ	בָּרוּכִי
(5) overseer	פֶּקִיד	פֶּקִידִים	פֶּקִיד	פֶּקִידִי
(6) heart	לֵבָב	לֵבְבוֹת	לֵבָב	לֵבְבוֹת (= לֵבְבוֹת)
(7) star	בֹּכֵב	בֹּכְבִים	בֹּכֵב	בֹּכְבִי
(8) desert	מִדְבָּר	מִדְבָּרִים	מִדְבָּר	מִדְבָּרִי

Rem.—The form 1, 2, 3 with vowels  $\bar{a}$ — $\bar{a}$ ,  $\bar{a}$ — $\bar{e}$ ,  $\bar{a}$ — $\hat{o}$ , may be considered the typical forms of this declension, see § 22. 1. The forms 4, 5 are pass. participles, and 6 is a less common nominal formation.

2. *Feminine nouns* ending in הִ, retain in the constr. sing. the original הִ of the feminine (cf. § 16. 4. 8). The construct, as usual, is pronounced as rapidly as is consistent with the laws of the language (§ 17. 2 a): abs. שִׁפָּה *lip*, cstr. שִׁפָּת.

Abs. sing. צְדָקָה *righteousness*. cstr. (צְדָקָה =) צְדָקֶת  
 „ plur. צְדָקוֹת *righteousnesses*. „ (צְדָקוֹת =) צְדָקוֹה  
 „ sing. נְבִילָה *corpse*. „ (נְבִילָה =) נְבִילָת

The sh<sup>wa</sup> in the cstr. (sing. and pl.) is vocal. But in cstr. sing. of בְּרָכָה *blessing*, the first syllable is closed בְּרַכָּת.

Some fem. nouns retain the long  $\bar{e}$  under inflection: *e.g.* נָלָה *plunder*, cstr. נָלִית; נִגְבָּה *thing stolen*, 3 sing. masc. suff. (§ 19) נִגְבָּחוּ.

3. A few monosyllables with changeable vowels ( $\bar{a}$   $\bar{e}$ ) in the tone attach themselves to this declension. They are probably real dissyllables, which have undergone contraction. The chief are יָד *hand*, דָּם *blood*, דֵּשׁ *fish*, עֵץ *tree*. They are inflected exactly like the last syllable of דָּבָר (or זָקָן);

as this is in sing. abs. דָּבָר cstr. דְּבַר plur. abs. דְּבָרִים cstr. דְּבָרֵי  
 so we have „ „ דֵּשׁ „ דְּשַׁ „ „ דְּשָׁרִים „ דְּשָׁרֵי  
 „ „ עֵץ „ עֵץ<sup>1</sup> „ „ עֵצִים „ עֵצֵי

So פָּנִים *face* (plur.), cstr. פָּנֵי.

#### WORDS FOR PRACTICE.

זָכָר male	קָצֵר short	תָּמִים perfect
דָּבָר word	מָאוֹר <i>m.</i>	שִׁפָּה <i>f.</i> lip
מִשְׁלַּל proverb	מְאוֹרֹת <i>pl.</i>	בְּרָכָה <i>f.</i> blessing
כָּבֵד heavy	נָבִיא prophet	נִקְמָה <i>f.</i> vengeance
לֵפָאֵד leopard	בָּרִיא fat	נְבִילָה <i>f.</i> corpse
	קֹדֶשׁ holy	

Exercise.—Write the *cstr. sing.* and the *abs.* and *cstr. pl.* of the above words. (The *abs.* and *cstr. dual* of שִׁפָּה.)

שְׁנַיִם two הָאֵל sand אָסַף to gather נָשָׂא to lift up יָם sea

<sup>1</sup> Same as abs.

יִצְחָק Isaac	יַעֲקֹב Jacob	עֵשָׂו Esau	עֲזָרָא Ezra
עֲצָה f. counsel	שָׁם there	לָמָּה why?	כַּרְמֶל <sup>1</sup> Carmel

## EXERCISE. PARSE AND TRANSLATE.

בְּרִיאֹת, דָּגַת, נְבִיאִי, יִשְׂרָאֵל, רִקְיָע, לְבָבוֹת, מְאֹר, מִשְׁלִי, כְּבֹד,  
 פְּקֻדֵי, לֵבָב, שִׁפְתֵי, נִקְמַת, בְּרָכוֹת, יָדַיִם : וְחִשְׁדָּ עַל-פִּנֵּי הַמַּיִם :  
 2 כְּתַב הַנְּבִיא אֶת-כָּל-הַדְּבָרִים בְּסֶפֶר : 3 הָיָה דְבַר יְהוָה אֶל-  
 הַנְּבִיאִים : 4 תּוֹרַת יְהוָה בְּלִבֵּב הַצַּדִּיקִים : 5 כְּתַבְתִּי לָעַם הַזֶּה  
 אֶת-כָּל-דְּבָרֵי תּוֹרַת יְהוָה : 6 לֹא הָיָה שָׁם אִישׁ מִזִּקְנֵי יִשְׂרָאֵל :  
 7 נָתַן אֱלֹהִים אֶת-שִׁנֵּי הַמְּאֹרוֹת הַגְּדֹלִים בְּרִקְיָע הַשָּׁמַיִם :  
 8- אָסַף הַשָּׁר חֵיל כָּבֹד כְּכֹכְבֵי הַשָּׁמַיִם וְכָחוֹל אֲשֶׁר עַל-שִׁפְת  
 הַיָּם : 9 אָמַר יִצְחָק הַקּוֹל קוֹל יַעֲקֹב וְהַיָּדַיִם יְדֵי עֵשָׂו : 10 נָשָׂא  
 הַנְּבִיא הַזֶּקֶן אֶת-נִבְלַת אִישׁ הָאֱלֹהִים אֶל-הַחֲמֹר : 11 כְּבֹד-  
 לִשְׁוֹן אֲנִכִּי : 12 וַיִּקְרָא עֲזָרָא בִּסְפֵר תּוֹרַת הָאֱלֹהִים :

The law of Yahweh is perfect. The king saw the fat kine upon the bank (lip) of the river. ||Ye have eaten the flesh of fat oxen.|| The words of the lips of Yahweh (are) upright. I (am) not a man of words. Good (are) the words of the law of Yahweh. The waters (are) upon the face of the ground. We have heard the words of the prophets of the God of all the earth. Thou hast kept the heart of this people from evil. ~ Very great (are) the righteousnesses of God. Blessed (are) the upright of heart. The vengeance of the people (was) great. The proverbs of the wise king (are) perfect. He destroyed all the fishes of the river.

## § 19. THE PRONOMINAL SUFFIXES.

The separate Personal Pronouns are used only to express the Nominative or as Subject (§ 12).

1. Hebrew has not largely developed the adjective; instead of saying *holy hill*, *silver idols*, *eloquent man*, it says *hill of holiness*, הַר קֹדֶשׁ; *idols of silver*, אֱלִילֵי כֶסֶף; *man of words*, אִישׁ דְּבָרִים, and the like. Similarly for *my horse* it says *horse-of-me*; the possessive pronouns *my*, *thy*, *his*, *our*,

<sup>1</sup> Usually with def. art. = *the garden land*.



&c., are altogether wanting. In other words, what we have in such cases is—ideally—a noun in the construct, followed by a personal pronoun in the absolute, which, however, is not now written as a separate word, but attached to the noun as a suffix. There are a few words in which this process is still perfectly clear, and the pronoun is present in practically its original form; e.g. אָבִיהוּ *his father* (father-of him, הוּא); but in all words the pronoun is really present, though not often so obvious; e.g. סוּסוֹ *his horse*. Here the original *sûs-hû* (horse-of him) became first, by means of the helping vowel *a* (appropriate before the guttural *h*) *sûsahû*; then *h* disappeared, as it so easily does (§ 14. 1 e), leaving *sûsaiû*, which easily passes into *sûsô* (cf. § 2. 2. 1).

All the so-called pronominal suffixes correspond, with simple modifications similarly accounted for, to the (significant parts of the) personal pronouns § 12, except that in the second person *k* appears instead of *t*. The slight occasional differences between the forms of the suffixes, according as they are attached to singular or plural nouns, should be carefully noted. *E.g.* in סוּסֵיהֶם *their horses*, the ה of the original 3rd pers. pron. (הֵם) is preserved; in סוּסָם *their horse*, it has disappeared (as in סוּסוֹ).

2. The suffixes are divided into *light* and *heavy*; the heavy are those containing *two consonants*—בָּם, כֹּן, הֶם, הֵן (not נוּ *nû*, for the ו is a vowel); all the others are light. Before the heavy suffixes, the noun, which is always an ideal construct, assumes the real construct form: e.g. דְּבַרְכֶּם *the word of you*, *your word*; דְּבָרֵיכֶם *the words of you*, *your words*; דְּבָרֵיהֶם *the words of them*, *their words* (דְּבַר and דְּבָרִי being respectively cstr. sing. and pl. of דְּבַר); so צְדָקָתְכֶם *your mare*, צְדָקָתְכֶם *your righteousness*, שְׂפָתֵיכֶם *your lips*. Before the light suffixes, the regular rules of vocalization apply (§ 6), which are illustrated, e.g., in the formation of the plural—דְּבָרִים from דְּבַר. Thus, *my word* = דְּבָרִי: the accent falls at the end, on the suffix; the pretonic, being open, is long; the vowel before that, being in an open syllable, vanishes into *sh'wa*. (דְּבָרִי would exhibit the true construct form: but the short vowel in the open pretone would violate one of the fundamental principles of vocalization, and is manifestly impos-



sible.) So דְּבָרֹו *his word*, דְּבָרֵנוּ *our word*. (The accent falls on the —: hence דְּבָרֵנוּ would be again impossible.) So שְׁפָתִי *my lip*, not שְׁפָתִי. Similarly with a plural noun: *my words*, דְּבָרַי; *our words*, דְּבָרֵינוּ, not דְּבָרֵינוּ (because נו is not one of the heavy suffixes). The accent falls on the —, and the vocalization follows as a matter of course. So שְׁפָתֶיךָ (*f.*) *thy lips*, שְׁפָתֵינוּ *our lips*; but שְׁפָתֵיהֶם *their lips*.

For purposes of vocalization, it is obviously important to know where the accent falls: in the paradigms it is specially marked, when it does not fall upon the last syllable. It may be put thus: the monosyllabic and all the heavy suffixes take the accent; *e.g.* דְּבָרִי *my word*, דְּבָרֵיכֶם *your words*; dissyllabic suffixes (except the heavy suffixes attached to plur. nouns) take the accent on the penult; *e.g.* סוּסֵנוּ *our horse*, דְּבָרֵנוּ *our word*, דְּבָרֶיהָ *her words*, but דְּבָרֵיהֶם *their words*.

## NOUN WITH SUFFIXES.

		Mas.		Fem.		
Singular noun		סוס	דבר	סוּסָה	שִׁפָּה	צְדָקָה
		(horse)	(word)	(mare)	(lip)	(righteousness)
sing.	1 c. my	סוּסִי	דְּבָרִי	סוּסָתִי	שִׁפְתִּי	צְדָקָתִי
	2 m. thy	סוּסֶיךָ	דְּבָרֶיךָ	סוּסָתְךָ	שִׁפְתְּךָ	צְדָקָתְךָ
	2 f. thy	סוּסֶיךָ	דְּבָרֶיךָ	סוּסָתְךָ	שִׁפְתְּךָ	צְדָקָתְךָ
	3 m. his	סוּסוֹ	דְּבָרוֹ	סוּסָתוֹ	שִׁפְתּוֹ	צְדָקָתוֹ
	3 f. her	סוּסֶיהָ	דְּבָרֶיהָ	סוּסָתָהּ	שִׁפְתָּהּ	צְדָקָתָהּ
plur.	1 c. our	סוּסֵנוּ	דְּבָרֵנוּ	סוּסָתֵנוּ	שִׁפְתֵּנוּ	צְדָקָתֵנוּ
	2 m. your	סוּסֵיכֶם	דְּבָרֵיכֶם	סוּסָתֵכֶם	שִׁפְתֵיכֶם	צְדָקָתֵכֶם
	2 f. your	סוּסֵיכֶן	דְּבָרֵיכֶן	סוּסָתֵכֶן	שִׁפְתֵיכֶן	צְדָקָתֵכֶן
	3 m. their	סוּסֵם	דְּבָרֵם	סוּסָתֵם	שִׁפְתֵם	צְדָקָתֵם
	3 f. their	סוּסֵנָה	דְּבָרֵנָה	סוּסָתֵנָה	שִׁפְתֵנָה	צְדָקָתֵנָה
Plur. noun		סוּסִים	דְּבָרִים	סוּסוֹת	שִׁפְתִּים	צְדָקוֹת
		(horses)	(words)	(mares)	(dual)	(righteousnesses)
sing.	1 c. my	סוּסִי	דְּבָרִי	סוּסוֹתִי	שִׁפְתִּי	צְדָקוֹתִי
	2 m. thy	סוּסֶיךָ	דְּבָרֶיךָ	סוּסוֹתֶיךָ	שִׁפְתֶיךָ	צְדָקוֹתֶיךָ
	2 f. thy	סוּסֶיךָ	דְּבָרֶיךָ	סוּסוֹתֶיךָ	שִׁפְתֶיךָ	צְדָקוֹתֶיךָ
	3 m. his	סוּסִיו	דְּבָרָיו	סוּסוֹתָיו	שִׁפְתָיו	צְדָקוֹתָיו
	3 f. her	סוּסֶיהָ	דְּבָרֶיהָ	סוּסוֹתֶיהָ	שִׁפְתֶיהָ	צְדָקוֹתֶיהָ

<i>plur.</i> 1 <i>c.</i> our	סוֹמְתֵינוּ	דְּבָרֵינוּ	שְׁפָתֵינוּ	צְדָקֹתֵינוּ
2 <i>m.</i> your	סוֹמְתֵיכֶם	דְּבָרֵיכֶם	שְׁפָתֵיכֶם	צְדָקֹתֵיכֶם
2 <i>f.</i> your	סוֹמְתֵיכֶן	דְּבָרֵיכֶן	שְׁפָתֵיכֶן	צְדָקֹתֵיכֶן
3 <i>m.</i> their	סוֹמְתֵיהֶם	דְּבָרֵיהֶם	שְׁפָתֵיהֶם	צְדָקֹתֵיהֶם (תָּם)
3 <i>f.</i> their	סוֹמְתֵיהֶן	דְּבָרֵיהֶן	שְׁפָתֵיהֶן	צְדָקֹתֵיהֶן

Note (i.) that the *sh<sup>e</sup>wa* before the 2nd pers. suff. sing. and plur. attached to a sing. noun is vocal; hence the *kaph* does not have the daghesh lene. דְּבָרְךָ *d<sup>e</sup>bhār<sup>e</sup>khā* (in pause דְּבָרְךָ), דְּבָרְכֶם *d<sup>e</sup>bhar<sup>e</sup>khem*.

(ii.) The suffix יֹ— is pronounced *āw* (סוֹמְיֹ = *śūśāw*). The ' is ignored in pronunciation, but it represents an earlier stage in the history of the word (cf. § 5. 6 c).

(iii.) Suffixes to fem. plur. nouns, curiously enough, are preceded by י, which, appropriate with masc. plur. (because it is really the cstr. plur. ending), is, with fem. nouns, strictly speaking, neither necessary nor justified; with the result that the plural is in such cases doubly indicated; e.g. סוֹמְתֵינוּ.

(iv.) The helping vowel between stem and suffix is ultimately traceable to *i* or *a*: *a* before gutturals, as we have seen, *śūś-a-(h)ū* = סוֹמוֹ, so סוֹמֶם (*h* dropped); *i* in other cases סוֹמְנִי (tone-long *e*) is from an ultimate *śūś-i-nū*.

(v.) The *dual* takes the same suffixes as the plural, e.g. יָד *hand*, יָדַי *hands*, יְדֶיהָ *her hands*, יְדֵינוּ *our h.*, יְדֵיכֶם *your h.*

(vi.) The suffixes of *sing.* nouns are sometimes joined to *fem. pl.*, particularly 3 *pl.*; e.g. נַפְשוֹתָם *their souls* (instead of נַפְשוֹתֵיהֶם), דוֹרוֹתָם *their generations*.

<i>face</i> פָּנִים ( <i>pl.</i> )	<i>son</i> , בֵּן, <i>pl.</i> בָּנִים	<i>daughter</i> בַּת, <i>pl.</i> בָּנוֹת
<i>my face</i> פָּנַי	<i>the man's face</i> פָּנֵי הָאִישׁ	
<i>before me</i> לִפְנֵי	<i>before the man</i> לִפְנֵי הָאִישׁ	
<i>before thee</i> לִפְנֵיךָ	<i>before you</i> לִפְנֵיכֶם	
<i>after</i> אַחֲרַי	<i>after me</i> אַחֲרַי	

Rule I.—The noun with suffix, being already definite, does not take the def. art. (cf. § 13. 7 a), but naturally its adj. does; e.g. *my good horse*, סוּסִי הַטוֹב (*my horse, the good one*); *your evil words*, דְּבָרֵיכֶם הָרָעִים; *thy strong hand*, יָדְךָ הַחֲזָקָה.

Rule II.—The suffix is repeated with each co-ordinate noun: e.g. *he took his sons and daughters*, לָקַח אֶת־בָּנָיו וְאֶת־בָּנוֹתָיו (cf. § 13. 7 b).

Particles, such as *Prepositions* and *Adverbs*, are generally *Nouns* in a fragmentary condition, and may take Suffixes which are attached to them precisely as to Nouns. For  $\bar{\mathfrak{q}}$  and  $\bar{\mathfrak{l}}$  see § 14. 1 f; for  $\bar{\mathfrak{m}}$  see § 15. 2. A number of words take the suffixes of *plur.* nouns. Some of the words are really *plur.*; e.g. אַחֲרַי *after* (pl. cstr., *hinder parts*)—hence אַחֲרַי *after me*, אַחֲרֶיךָ *after you*, אַחֲרָיו *after him*, &c.; others, like עַל *upon*, אֶל *to*, resume before suffixes the *yodh* which originally formed part of the root (עָלִי, אֲלִי), thus producing the impression of a plural.

עֲלֵיכֶם, עֲלֵיהֶם, עָלֵינוּ, עָלֶיךָ, עָלָיו, עָלֶיךָ, עָלָיו, אֲלֵיכֶם, אֲלֵיהֶם, אֲלֵינוּ, אֲלֶיךָ, אֲלָיו, אֲלֵיכֶם, אֲלֵיהֶם

Like עַל is עַד *unto, as far as*.

לֹט Lot אֶהוּד Ehud שְׁמוּאֵל Samuel שְׁלֹמֹה Solomon אֶפְרַיִם Ephraim  
טוֹב good things, goodness שִׁיחָה *f.* meditation אִתְּ (אֶת־) with  
בְּנֶגֶד before, in presence of פֶּתַח opening, door דֶּלֶת *f.* door  
סָגַר to shut, close תָּקַע to thrust, strike, blow (a trumpet)

שׁוֹפָר } horn (for blowing) בְּרִית *f.* covenant תְּפִלָּה *f.* prayer  
שׁוֹפְרוֹת *pl.* }  
חֶסֶד mercy, kindness מִשְׁפָּט judgment, ordinance, justice  
עוֹלָם long duration, age מֵעוֹלָם from of old  
עַד־עוֹלָם for ever תָּמִיד continually  
כָּרַת to cut off, cut down כָּרַת בְּרִית to make a covenant  
בָּטַח to trust צָפַן to hide, lay up אָהַב to love פָּעַל to do

#### EXERCISE. TRANSLATE.

תּוֹרָתוֹ, שְׁפָתָיו, בְּרִכְתּוֹ, בְּנִיָּה, מְשָׁלִיכֶם, מְקוֹמָהּ, מִבְּשָׂרִי,  
בְּשָׂרְכֶם, לִפְנֵי, לִפְנֵיךָ, שְׁפָתֶיךָ, בְּנִיָּה, לְבַבְנוּ, בְּנִיָּה, יְדִי,  
יְדוֹ, תּוֹרָתָם, יְדִיהֶן:

יֵצֵא לֹט אֶל־הָאֲנָשִׁים הַפְּתִיחָה וְהַדְלֵת סָגַר אַחֲרָיו: <sup>2</sup> וְאֶהוּד

<sup>1</sup> Pl. of אִישׁ.

תִּמְקַע בְּשׁוֹפָר בָּהֶר 1 אֶפְרַיִם וּבְנֵי יִשְׂרָאֵל יִרְדּוּ מִן־הָהָר וְהוּא  
 לְפָנֵיהֶם: 2 הוּא יְהוָה אֱלֹהֵינוּ בְּכָל־הָאָרֶץ מִשְׁפָּטָיו: 4 זָכַר  
 לְעוֹלָם בְּרִיתוֹ אֲשֶׁר כָּרַת אֶת־אַבְרָהָם: 5 חֶסֶד יְהוָה מֵעוֹלָם  
 וְעַד־עוֹלָם עַל־יְרֵאָיו וְצִדְקָתוֹ לְבָנֵי בָנִים: 6 וַאֲנִי עָלֶיךָ בְּטַחְתִּי  
 יְהוָה אָמַרְתִּי אֱלֹהֵי 2 אֲתָה: 7 מָה רַב טוֹבָךָ אֲשֶׁר צִפְנָתָ  
 לִירְאֶיךָ 3 פְּעֻלָּתְךָ לַבְּטָחִים 2 בָּךְ נֶגֶד בְּנֵי אָדָם: 8 מָה אֲהַבְתִּי  
 4 תּוֹרָתְךָ כָּל־הַיּוֹם הִיא שִׁיחָתִי: 9 שָׁמַע יְהוָה אֱלֹהֵינוּ אֶת־  
 תַּפְלִתֵנוּ: 10 יֵרֵד אֶל־בְּנֵינוּ שְׂאוֹלָה:

Your blessings. Her corpse. My commandments. Her lips. Thy words. His face; her face; my face. And his words we heard out of the fire. Thy law (is) in my heart, (O) my God. God has redeemed his holy (ones). Thou hast heard my voice out of thy temple. We sat before her. The words of thy (*f.*) lips (are) as the sand which (is) upon the shore of the sea. He came and in his hand a sword. Very good (are) the proverbs of his lips. We have sold our asses. Ye (are) my sons and my daughters, saith (*perf.*) your God. My heart (is) in his law continually. Thou hast kept their heart. We have not kept the covenant of our God with all our heart. The day of vengeance (is) in his heart. Ye have kept my law and my commands. He lifted his corpse upon the ass. Their hearts (are) fat. Thy perfect law. This (is) flesh from my flesh. By (ב) all his great prophets.

## § 20. THE VERB.

1. *Root.*—The root of a verb is considered to be the 3rd *sing. masc. perf.* of the simple form (§ 13. 5), *e.g.* שָׁבַר *he broke*. This form is called *Qal* (קָל) "light," in distinction from all the other forms, which are heavy, being loaded by additional inflectional letters, *e.g.* נִשְׁבַּר *he was broken*, or by the duplication of a radical, *e.g.* שִׁבַּר *he broke in pieces*.

<sup>1</sup> The sign א known as 'Athnāḥ indicates the chief pause within the verse, as Šillūq indicates the last tone-syllable in the verse (cf. Gen. i. 1, בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ). The latter cannot be confused with *methegh*, which never stands on a tone-syllable (§ 10. 2).

<sup>2</sup> Pausal form. See § 10. 4 b.

<sup>3</sup> Relative unexpressed, as often in poetic style.

<sup>4</sup> See § 10. 4 c. i.



2. *Tenses*.—The verb has not *Tenses* strictly speaking. It has two forms, which express not time but the quality of an action as complete or incomplete; the one expresses a finished action, and is called the *perfect*, the other an unfinished action, and is called the *imperfect*. It must be clearly understood that these words are not used in the sense which they bear, *e.g.* in English or in Latin grammar.

The perfect action includes all *past tenses* of other languages, such as perfect, pluperfect, and future perf. The imperfect includes all *imperfect tenses*, *e.g.* present (especially of general truths), the classical imperfect, and the future. The so-called *Tenses* will be dealt with more fully in § 46. Suffice it here to say that Hebrew is not so helpless in the expression of time as might be supposed. As the perfect tense expresses completed action, it is the natural tense to express the English past, *e.g.* פָּרַס *he pursued*; and as the imperfect tense expresses incomplete action, it is the natural tense to express the English future, *e.g.* יִפְרֹס *he will pursue*. It is wrong, however, to describe the tense on this account as the *future*: this is at once to limit it and to suggest a false point of view.

3. *Moods*.—The perfect and imperfect also do duty for moods. Either may express the indicative: *e.g.* *he pursued* = perf., *he will pursue* = impf. The subjunctive, optative, &c., and, broadly, words implying potential or contingent ideas, are generally expressed by the *imperfect* and its modifications (§ 23); *e.g.* of every tree *thou mayest eat*; hearken, that *ye may live*; hasten, lest *thou be consumed*; *may he judge! let us go!* This usage is thoroughly in accordance with the fundamental idea of the impf.—incompletion—as already explained. It might seem that this tense was greatly overworked, and that its use would give rise to endless obscurities and ambiguities: in point of fact, as we shall see, this is rarely so.

Besides, there is an *imperative*, which is closely connected with the imperf.; two forms of *infinitive*, called absolute and construct; and a *participle*.

4. *Degrees of the stem idea*.—The stem idea or meaning

of the verb is presented in *three* conditions or degrees; the Simple (Qal), as *to eat*; the Intensive, as *to eat much, often, greedily*; and the extensive or Causative, extending the action over a second agent, as *to make to eat, to give one to eat*. These are formed by manipulating or adding to the radicals of the verb in a way which has no approximate analogy in English. It is as if the intensive idea of the verb "lament"—*to lament much, often, professionally*—were expressed by some such form as *limment*; and the causative idea, *to cause some one to lament*, were expressed by some such form as *hilmint*.

Each of these three conditions of the stem idea once appeared in three voices, Active, Passive, and middle or Reflexive, though some parts are now lost: only the intensive has all three. Thus:

<i>Simple.</i>	<i>Intensive.</i>	<i>Extensive or Causative.</i>
act.	act.	act.
—	pass.	pass.
reflexive	reflex.	—

5. *Conjugations*.—What are called in other languages conjugations, do not exist. The various classes of irregular or weak verbs most nearly correspond to conjugations; but if the regular verbs be thoroughly learned, it will be found that the so-called irregular verbs follow naturally from them by the application of the fundamental rules of the language (§§ 3–10). The above seven parts are all growths of the original simple stem, which undergoes some modification, consonantal or vocalic or both (illustrated above by *lament*), to produce them.

6. *Inflection*.—Inflection to express person takes place by the connection of the significant parts of the personal pronoun with the stem (§ 12 and § 15. 3); and the third sing. as simplest is taken first, then the second, and finally the first. In an action which is finished, rather the action itself than the actor is prominent: hence in the perfect the stem is put before the personal designations. In the imperfect; or action going on, the actor is more prominent, and the personal modification is prefixed.

## THE PERFECT.

<i>Sing.</i>		<i>Plur.</i>
3 <i>mas.</i>	קָטַל he killed, &c.	3 <i>c.</i> קָטְלוּ they, &c.
3 <i>f.</i>	קָטְלָה she „	
2 <i>m.</i>	קָטַלְתָּ thou „	2 <i>m.</i> קָטַלְתֶּם ye
2 <i>f.</i>	קָטַלְתְּ „	2 <i>f.</i> קָטַלְתֶּן „
1 <i>c.</i>	קָטַלְתִּי I	1 <i>c.</i> קָטַלְנוּ we

7. Note carefully where the accent falls—usually on the טַל. The first syllable is pretonic and open, therefore has tone-long vowel, קָ (§ 6. 2 b), *e.g.* קָטַלְתִּי (not קְטַלְתִּי). The heavy terminations תָּם, תָּן, draw the accent upon them, so that the first vowel, being no longer pretonic and therefore tone-long, naturally vanishes into sh<sup>e</sup>wa (§ 6. 2 c), *e.g.* קְטַלְתֶּם (not קְטַלְתֶּם).

8. It will be remembered that *nouns and adjs.* inflect thus : *m.* יָשַׁר, *f.* יָשְׁרָה (§ 16. 3). *Verbs*, however, inflect thus : *m.* יָשַׁר, *f.* יָשְׁרָה (cf. § 6. 2 f). In other words, in *verbal* inflection with vocalic additions—*e.g.* *ā* of 3rd sing. fem. (הָ) or *ū* of 3rd pl. (וּ)—the vowels *ā ē ō*<sup>1</sup> in the tone-syllable become vocal sh<sup>e</sup>wa, thus : *m.* קָטַל, *f.* קָטְלָה (not קְטַלָּה), *m.* קָטְלוּ, *f.* קָטְלוּ (not קְטַלוּ), *m.* יָכַל, *f.* יָכְלָה. In the 3rd sing. fem. and the 3rd plur. the first vowel has methegh—קָטְלוּ, קָטְלוּ, because the sh<sup>e</sup>wa, representing as it does an original full vowel (*ā*), is sounded (§ 6. 2 e, § 10. 2 b). This preserves the *a* sound : without methegh, the words would be qotlā, qotlū. Naturally, if the third radical were a *b<sup>e</sup>ghadhk<sup>e</sup>phath*, it would not take daghesh lene ; *e.g.* פָּתְבָה she wrote, פָּתְבוּ they wrote.

9. *Uses of the perfect.*—The Perf. expresses :

- (a) The Aorist (Past), he killed.
- (b) The Perfect, he has killed.
- (c) The Pluperfect, he had killed.
- (d) The future Perfect, he shall have killed. (See § 46.)

10. ׀ or ׀ת, the sign of the accusative (§ 13. 7), when

<sup>1</sup> Most regular vbs. have their second vowel in *ā*, many in *ē*, a few in *ō* (§ 22. 1).

used with the pronominal suffixes, appears as follows: *אֲנִי* *me*, *אָתָּךְ* *m.* *אֶתָּךְ* *f.* *thee*, *אֹתוֹ* *him*, *אֹתָּהּ* *her*, *אֹתָנוּ* *us*, *אֶתְכֶם* *m.* *אֶתְכֶן* *f.* *you*, *אֹתָם* *m.* *אֹתָן* *f.* *them*.

The *scriptio plena* is also common: *אֹתִי*, &c.

מְאוֹמָה anything	אַחֲרִית <i>f.</i> latter end	שָׁכַח to forget
נָפַל to fall	עָף to fly	הִנֵּה, הִנּוּ behold
פְּקוּדָה statute	יוֹסֵף Joseph	מָכַר to sell
שָׂרָף to burn	שֶׁרָף seraph	מְלָקָחִים tongs
סָמָךְ to lean ( <i>act.</i> )		כֶּפֶר ransom, bribe
עָשָׂק to oppress		שׁוֹר ox
זָקְנָה <i>f.</i>	} old age	זָבַח to sacrifice
זָקֵנִים <i>m. pl.</i>		מִזְבֵּחַ altar
רֹצֶפֶה <i>f.</i> glowing stone, coal		כֹּהֵן priest

## EXERCISE. TRANSLATE.

לֹא שָׁמַרְתָּ בְּרִיתִי: 2 לֹא שָׁמְרוּ תּוֹרָתָךְ: 3 שָׁמַרְתִּי פְקוּדֶיךָ  
בְּכָל-לִבִּי: 4 לֹא זָכְרָה אַחֲרִיתָהּ: 5 שָׁכַחוּ אֶת-אֱלֹהֵיהֶם:  
6 אֶת-קוֹלָהּ שָׁמַעְנוּ מִן-הָאִשׁ: 7 אֲנִי יוֹסֵף אֲשֶׁר-מָכַרְתָּם אֹתִי  
מִצְרַיִמָּה: 8 לָמָּה נָפְלוּ פָנֶיךָ: 9 שָׁפְכוּ דָמִים בַּמָּיִם: 10 שָׂרַפְתָּם  
אֶת-הָעִיר בָּאֵשׁ: 11 רָאָה אֱלֹהִים אֶת-כָּל-אֲשֶׁר עָשָׂה וְהִנֵּה  
טוֹב מְאֹד: 12 אָמַר שְׁמוּאֵל אֶל-הָעָם אֶת-שׁוֹר מִי לָקַחְתִּי  
וְחִמּוֹר מִי לָקַחְתִּי וְאֶת-מִי עָשָׂקְתִּי וּמִי לָקַחְתִּי כֶפֶר:  
וְכָל-הָעָם אָמַר לֹא עָשָׂקְתָּ אִישׁ וְלֹא לָקַחְתָּ מִי אִישׁ מְאוֹמָה:  
13 עָף אֵלַי אַחֲרֵי מִן-הַשָּׂרָפִים וּבִידּוֹ רֹצֶפֶה<sup>1</sup> בְּמִלְקָחִים לָקַח  
מֵעַל הַמִּזְבֵּחַ: 14 עֲמַדָה הָאִשָּׁה לִפְנֵי הַמֶּלֶךְ: 15 שֶׁבֶת  
אֱלֹהִים בְּיוֹם הַשְׁבִּיעִי מֵהַמְּלָאכָה אֲשֶׁר עָשָׂה:

Ye did not keep my words. The fire of God fell from heaven. God set (gave) luminaries in the firmament of the heavens. All the males fell before the sword. The heavens of the heavens are God's (*dat.*), and the earth he has given to the sons of man. Thou hast fallen, O (*art.*) city, in the heart of the sea. I kept my tongue from evil words. These (are) the proverbs of Solomon the wise king of Israel. We

<sup>1</sup> Relative unexpressed.



heard his voice from his temple. Their faces fell. We leant our hands upon her head. The blessing of Yahweh (be) upon thy children (sons). We sat by (על) the waters of the great rivers. Ye have burnt their city in the fire. She bare to her husband a son to his old age. They have forgotten my words and the proverbs of my lips.

### § 21. THE IMPERFECT, &C.

As in the perfect the pronouns were indicated at the end, so in the imperfect they are indicated, though not quite so obviously, at the beginning: *e.g.* נ points to 1st pers. sing. (אני), נ to 1st plur., ה to 2nd sing., &c.

#### 1. Imperfect and Imperative.

	<i>Imperfect.</i>	<i>Imperative.</i>
<i>sing.</i> 3 <i>m.</i>	יִקְטֹל he will, may, &c., kill, is, was, killing, &c.	
3 <i>f.</i>	תִּקְטֹל she „ „	
2 <i>m.</i>	תִּקְטֹל thou „	קְטֹל kill thou
2 <i>f.</i>	תִּקְטְלִי thou „	קְטְלִי „ „
1 <i>c.</i>	אֶקְטֹל I „	
<i>plur.</i> 3 <i>m.</i>	יִקְטְלוּ they „	
3 <i>f.</i>	תִּקְטְלֶנָּה they „	
2 <i>m.</i>	תִּקְטְלוּ ye „	קְטְלוּ kill ye
2 <i>f.</i>	תִּקְטְלֶנָּה „ „	קְטְלֶנָּה „ „
1 <i>c.</i>	נִקְטֹל we „	

Note carefully where the accent falls.

Note further that the first syllable is closed: in other words, the sh<sup>e</sup>wa is silent, consequently the second radical, if a *b<sup>g</sup>h*adhk<sup>e</sup>phath, would take the dagh. lene; thus pf. כָּתַב he wrote, impf. יִכְתֹּב *yikhtōbh* (not יִכתֵּב).

(a) The original vowel in first syllable of impf. of active verbs appears to have been *a* (יִקְטֹל: cf. Arab *yāqtulu*), which was later thinned to *i* (יִכְתֹּב: cf. יִכְתֹּב from *dabhār*, § 2. 2. 4 and § 6. 2 d). This should be borne in mind, as the *a* reappears in certain forms of guttural and other verbs to be dealt with afterwards (§§ 34, 40, 42).

(b) The termination of the 2nd *plu.* and 3rd *plu.* sometimes appears as  $\text{ן} (\text{יִקְטִילֶנָּה})$ , which always bears the tone.

(c) Note that the imperative is identical with the *impf.* except that it drops the pronominal prefixes: thus  $\text{קְטֹל} (\text{תִּקְטֹל})$ . Obviously in the imperative the *sh'wa* is sounded; hence, in spite of  $\text{יִכְתֹּב}$ , the *imper.* is  $\text{כָּתֹב}$  ( $\text{כְּתֹב}$  is an impossible form, § 7. 4).

(d) The first syllable of *imper.*  $\text{קְטֹלִי}$  *f. s.*  $\text{קְטֹלִי}$  *m. pl.* is half open; in other words the *sh'wa* is vocal, as it represents an original vowel (*ō*), § 6. 2 e; therefore  $\text{כְּתֹבִי}$  not  $\text{כָּתֹבִי}$ .

## 2. The Infinitive.—

*Inf. cstr.*  $\text{קְטֹל}$  *to kill* (admitting prepositions before it and pronominal suffixes).

*Inf. abs.*  $\text{קָטוּל}$  (also  $\text{קָטֹל}$ ) *to kill* (admitting neither prefix nor suffix).

(a) i. The *inf. cstr.* is the same as the 2nd sing. imperative. It corresponds roughly to English verbal nouns in *-ing*; e.g.  $\text{עַתָּה כֹּפֵר}$  a time *of* (i.e. *for*) *mourning*, a time *to mourn*.

ii. It is used very frequently with the preposition  $\text{לְ}$  (much like our *to* before *inf.*): (i.) after such verbs as *begin, continue, cease, &c.*: e.g.  $\text{חָדַל לִסְפֹּר}$  he ceased *to count* (occasionally in such cases without  $\text{לְ}$ ), and (ii.) to indicate purpose: e.g. I have come *to sacrifice* ( $\text{לְזַבֵּחַ}$ ) to Yahweh. This  $\text{לְ}$  joins so closely with the *inf.* that the first syllable is closed; hence  $\text{לִכְתֹּב}$  *to write*, not  $\text{לְכָתֹב}$ . (Contrast § 14. 1 b.)

iii. It is used *very frequently* with pronom. suffixes; e.g.  $\text{בְּכָתְבוֹ}^1$  (*b'khot'h bhô*) *in his writing, i.e. when he wrote*.

(b) To the *absol. inf.* nothing can be prefixed or added: it stands alone ( $\text{לִקְטוֹל}$  or  $\text{קְטוֹלִי}$  would be impossible), and it has the effect of throwing up prominently the bare idea of the verb. Usually it is accompanied by a finite verb. (i.) When placed before the verb, it strengthens it:  $\text{שָׁמַר מְצֻוִּי}$  (*keeping I kept*: i.e.) *I earnestly kept his commandments*. It is often rendered by an English adverb, such as “surely, utterly,” e.g. he will *surely* visit,  $\text{יָפִקֵּד}$  *יָפִקֵּד*;

<sup>1</sup> The change which the *cstr. inf.* undergoes with pronom. suffixes will be explained in § 29. 2, § 31. 3 c

thou wilt *certainly* be king, מְלִיךָ תִּמְלֹךְ; I will *utterly* (inf. abs.) destroy (impf.). (ii.) When placed after the verb it usually suggests continuance; e.g. שָׁמְעוּ שָׁמוּעַ *hear ye continually*.

Etymologically the cstr. inf. is not related to the absol. as דִּבֵּר to דִּבְרָר; the two forms are of independent origin.

### 3. The Participle.—

Act. Part. m. s. קוֹטֵל or קָטֵל *killing*, i.e. *one who kills*

f. s. קֹטֶלֶת or (more often) קָטְלָת<sup>1</sup>

m. pl. קֹטְלִים f. pl. קֹטְלוֹת

Pass. Part. m. s. קָטוּל *killed*, i.e. *one who is or has been killed*

f. s. קָטוּלָה

m. pl. קָטוּלִים f. pl. קָטוּלוֹת

(a) The sh<sup>wa</sup> in fem. and pl. of act. ptc. is vocalic, qô-ġ-lâ, -lîm, as it represents an original full vowel. The h<sup>ôlem</sup> is unchangeable, whether written with or without *waw*.

The act. partic. denotes continuous action; e.g. הוּא יֹשֵׁב *he is, was sitting* (not *he sat*).

(b) Of the *passive* voice there are few remaining traces besides the participle.<sup>2</sup>

*Uses of the Imperfect.*—The Impf. expresses:

(a) The Present, *he kills* (especially of general truths; e.g. a bribe *blindeth* (impf.) the clear-sighted. Ex. 23. 8.

(b) The Imperfect, *he killed* (particularly of repeated past acts, i.e. *used to kill*: Latin or Greek impf.); e.g. a mist *used to go up*, Gen. 2. 6.

(c) The Future, *he will kill*.

(d) The Potential, *he may or can kill, might, could, would, &c., kill*. (See § 46.)

<sup>1</sup> When the fem. ptc. has the force of a substantive, it tends to retain the long ē of the masc.; e.g. יֹלֶדֶת *a woman in travail* (יֹלֵד *to bear*).

<sup>2</sup> For other traces see § 33. 3 c.

3. *Formation of Imper. and Inf. Cstr.*—As in Active vbs. the *imperat.* of Stative vbs. agrees with the *impf.*, e.g. *כָּבֵר*, *יִכְבֵּר*; but the *inf. cstr.* of Stative vbs. is generally in *ō* (not *a*); e.g. *קָרַב*, *שָׁנָא*. Sometimes the *inf. cstr.* has a fem. ending of the type *יִרְאֶה* from *יָרָא*; e.g. *יִרְאֶה אֶת־יְהוָה* to fear Yahweh. Other rarer forms occur.

4. *Form of the Participle.*—The Active verb has the Ptc. of the form *קָטַל*; the Ptc. of the Stative verb is the same as the Perfect, *קָרַב* *drawing near*, which is strictly a verbal adj. rather than a partic. The *ō* of act. ptc. is unchangeable, the *ā* of stat. is only tone-long, therefore changeable: *כָּבֵר*, f. *כְּבִירָה*. These verbal adjectives frequently retain their *..* in the *cstr. plur.*; e.g. *שִׂמְחִי* (as well as *שִׂמְחִי*) from *שִׂמַּח* *rejoicing*. The *cstr. pl.* of *יָרָא* *fearing*, is always *יִרְאִי*; e.g. *יִרְאִי יְהוָה* *those who fear Y.*

5. Of statives in *ē*, which are numerous, only a few have *ē* invariably, *ā* frequently occurring instead; e.g. *קָרַב* and *קָרַב* *to draw near*.

6. The perfect of Stative verbs usually corresponds to the English present; e.g. *זָקֵנִי* *I am old*, *יָכַלְתִּי* *I am able*, *יָדַעְתִּי* *I know* (cf. Lat. *novi*). This use of the perf. is found with other verbs denoting affections or states of the mind: *בָּטַחְתִּי* *I trust* (have set my confidence), *זָכַרְתִּי* *I remember*, *memini*, *μέμνημαι*. The condition or state is regarded as the abiding result of a past experience.

*גָּדַל* { To be great  
become great

*יָכַל* to be able

*מָתַק* to be sweet

*עָמַק* to be deep

„ deep

{ *קָדַשׁ* to be holy  
*קָדוֹשׁ* holy

{ *יָרָא* to fear

{ „ fearing

{ *קָטַן* to be little

{ „ little

*זָקֵן* to be old

*קָרַב* to draw near

*שָׁמַע* to hear

*צָדַק* to be just

*לָמַד* to learn

*רָעַב* to be hungry

*חָפֵז* to delight in

*שָׂבַע* (שָׂבַע) to be sated (*acc.*)

*מָלֵא* to be full (*acc.*)



לֶחֶם	bread	עֹלָה	<i>f.</i> burnt-offering
זִכָּר	remembrance, memorial	רָקַב	to rot
רִנָּה	<i>f.</i> ringing cry	נְעוּרִים	<i>pl.</i> (time of) youth
חַיִּים	<i>pl.</i> life	מַחְשָׁבָה	<i>f. (cstr. pl. 'מח')</i> thought

## EXERCISE. PARSE AND TRANSLATE.

תִּשְׁפָּלָהּ, קָמְנִי, תִּקְמָן, יִכָּלָה, יִכָּלֶתָם, אֲשַׁכֵּל, לִבְשִׁי, נִכְבֵּד,  
תִּכְבְּדִי, אֲגִדֵּל, רָעִבוּ:

קוֹל שׁוֹפָר לֹא נִשְׁמַע וְלֶלֶחֶם לֹא נִרְעַב: 2 לֹא יִכָּלֶתָ לְסַפֵּר  
הַקּוֹכְבִּים: 3 יִגְדֵּל שֵׁם יְהוָה עַד עוֹלָם: 4 קָרַב וְשָׁמַע אֶת-כָּל-  
הַדְּבָרִים אֲשֶׁר אָנֹכִי דֹבֵר אֵלָיָה: 5 עָתָה יִדְעָתִי כִּי יֵרָא אֱלֹהִים  
אִתָּה: 6 יְהוָה אֱלֹהֵי גְדֻלָּתָּ מְאֹד: 7 זָכָר צְדִיק לְבָרָכָה וְשֵׁם  
רִשְׁעִים יִרְקַב: 8 קָרוֹב אִתָּה יְהוָה וְכָל-מִצְוֹתֶיךָ אִמְתָּ תִּקְרַב  
רַנִּיתִי לְפָנֶיךָ: 9 לֵעֵת זִקְנָתִי שְׁלָמָה לֹא הָיָה לִּבִּי שָׁלֵם עִם-  
יְהוָה אֱלֹהָיו כִּלְבָב דָּוִיד: 10 יִקְרָא הַמֶּלֶךְ בְּסֵפֶר הַתּוֹרָה  
כָּל-יְמֵי חַיָּיו לְמַעַן יִלְמַד לִירְאָה אֶת-יְהוָה אֱלֹהָיו: 11 לֹא  
יִצְדַּק לְפָנֶיךָ כָּל-בָּשָׂר: 12 קְדוֹשׁ אַתָּה יְהוָה מְלֹאָה כְּלֵהָאָרֶץ  
כְּבוֹדֶךָ: 13 שְׁבַעֲתִי עוֹלוֹת וְדָם פְּרִים לֹא חִפְצָתִי:

I cannot draw near. I will be great. Draw near. The God who made the heavens and the earth I (am) fearing. Ye cannot keep my statutes with (בְּ) all your heart. Thou art little. Hear in order that thou mayest learn to fear Yahweh thy God. They are not able to pursue after me. I am bereaved. I know that thou shalt assuredly reign. Cease to draw near before me, for your hands are full of blood (*pl.*). How great art thou (O) my God, very deep are thy thoughts.

§ 23. JUSSIVE. COHORTATIVE.  
WAW CONSECUTIVE.

1. Besides the ordinary imperfect, which expresses the action simply, there are certain modifications of it which indicate the relation of the action to the speaker's will or feelings. The speaker may throw his own feeling into the word in two ways, either by a sharp, hasty utterance of it, thus expressing peremptory *wish*; or, on the contrary, by a

lengthening out of the word, giving expression to the *direction* of the mind or action. The short form that arises in the first way is called the *Jussive*, the other or lengthened form has been named the *Cohortative*.

(1) *The Jussive*.—The Jussive, which aimed at being as abrupt and brief as possible, arises through a contraction of the last syll. of the impf.; but the laws of the tone and of the formation of syllables usually make an actual shortening of the imperfect form impossible; e.g. יִקְטֹל *yiqṭōl*, could not, even in the interest of abruptness, become יִקְטֹל *yiqṭol*, for that would violate the principle laid down in § 5. 1 b; it must therefore remain יִקְטֹל *yiqṭōl*. Consequently, in all parts of the regular verb except the *Hiph'il* (§ 27. 1 a: impf. יִקְטִיל, jussive יִקְטֵל—short *i* of an ultimate *yāqṭil*<sup>1</sup> lengthened to tone-long *ē*), the *Jussive* coincides with the ordinary impf.; and in all forms with inflectional terminations the juss. and ordinary impf. coincide. *The Jussive is found only in 2nd and 3rd persons.*

The Jussive (as the name implies) expresses a *command*, as יִקְטֵל *let him kill* (thus taking the place of the non-existent 3rd pers. imperative); or, less strongly, an *entreaty, request*, &c.—*may he kill*; or, with a negative, a *dissuasion*, as אַל-תִּקְטֵל *do not (ye) kill*.

Note (i.) that the imperative is used only for commands, *not for prohibitions*—these require the jussive (= impf.); e.g. *kill*, קְטֹל, but *do not kill*, אַל-תִּקְטֵל (not אַל-קְטֹל).

(ii.) The regular negative with prohibitions is אַל; e.g. אַל-תִּקְטֵל, not תִּקְטֵל. But לֹא can be used of a very emphatic, and especially of a divine, prohibition, exactly like our *thou shalt not*; e.g. לֹא תִגְנוֹב *thou shalt not steal*.

(2) *The Cohortative*.—The Cohortative is formed by adding the syllable הָ *ā* to the impf. As before ו of the plur., so before cohortative הָ, the vowel of the 2nd syllable becomes *sh'wa*; as יִקְטֵל, so יִקְטַלָּה (from אִקְטֵל). *The Cohort. is found* (with rare exceptions) *in 1st pers. only*—sing. and plur.

The Cohort. expresses the direction of the will towards an action, consequently *desire, intention, self-encouragement*, or (in 1st plur.) *exhortation*: אֶשְׁמְרָה *let me keep, I would keep*,

<sup>1</sup> Cf. Arabic impf. *yūqṭilu*, jussive *yūqṭil*.

*I will keep* (but more emotional than the simple אֶשְׁמֵר),  
נִשְׁמְרָה *let us keep*, &c.

2. *The Emphatic Imperative.*—The same termination הָ אֵ is added to the imper. 2 *m. s.* to give it emphasis, as קָטַלָּה *Oh kill!* qoṭlâ (half open, from qṭōl);<sup>1</sup> a form of the type קָטַלָּה qitlâ also occurs, but chiefly in verbs whose impf. and consequently imperative end in *a*; e.g. impf. יִשְׁמַע, imper. שְׁמַע *hear*, and שְׁמַעָּה. This Emph. Imper. appears chiefly in the irregular verb; e.g. קוּמָה *arise* (from קום)—frequently with no appreciable emphasis.

3. *Waw Consecutive.*—The conjunction וַ and is very frequently used not as a mere copulative to join or co-ordinate clauses, but with a certain subordinating power, so as to indicate that what is now added is the *result* or *sequence* of the preceding: as, *he spake* and (and so, and thus, then) *it was done*.

The usage is this:

After a simple *perfect* events conceived as following upon this perf. are expressed by *waw* joined with the *imperfect*; and conversely, after a simple *imperfect* the events conceived as following on it are expressed by *waw* with the *perfect*.

But it must not be said or supposed—as was implied by the old name *waw conversive*—that the *waw* really converts the one tense into the other: that is impossible. Various explanations of this curious phenomenon have been offered, but none will be probable which contradicts the fundamental character of the pf. and impf. as already explained (cf. § 46).

(1) (a) All the verbs following a perfect are put in the impf. if they are immediately preceded by *waw*; but if any word, however small (e.g. a pronoun, הוּא, or a negative, לֹא) intervenes, then the construction reverts to the proper and natural tense: e.g. In the beginning God *created* (pf., בָּרָא) the earth, and the earth *was* (וַ with impf.) without form, and God *said* (וַ with impf.), and so on with imperfects. But if the connection between *waw* and the verb is in any way broken, the pf. is naturally and necessarily used. Hebrew says therefore either *and-said* (waw impf.) *God*, or *and God said* (pf.).

(b) *Waw consecutive* with the impf. is pointed exactly

<sup>1</sup> This form cannot be fully understood till §§ 29, 31 are reached.



like the Article (§ 11); e.g. וַיִּקְטֹל and he killed, וַיִּקְטֹל and I killed, וַיִּקְטֹל and we killed. Examples of usage:

He found the place and lay down מָצָא אֶת־הַמָּקוֹם וַיִּשְׁכַּב

” and did not lie down ” וְלֹא יָשָׁב

and the man lay down וַיִּשְׁכַּב הָאִישׁ, וְהָאִישׁ שָׁכַב

(2) (a) Similarly all the verbs following an *impf.* are put in the *pf.* if they are immediately preceded by *waw*, cf. 1 Sam. 19. 3, אֵצֶא וְעָמַדְתִּי I will go out and stand; but if the connection is in any way broken, the imperfect reappears. E.g. In that day I will raise up (*impf.*) the tabernacle of David, and close up (1 with *pf.*) the breaches thereof, and-its-ruins I will raise up (*impf.*) and I will build it (1 with *pf.*) as in the days of old. (Am. 9. 11.) Cf. Ezek. 11. 20.

(b) *Waw consecutive* with the *perf.* is pointed exactly like *waw* copulative (§ 15); וַיִּקְטֹל and he will kill, וַיִּקְטֹלְהֶם and ye will kill, וַיִּמְרָה and he will rebel. Examples of usage:

he will find the place and lie down יִמְצָא אֶת־הַמָּקוֹם וַיִּשְׁכַּב

” and will not lie down ” וְלֹא יָשָׁב

So completely does this construction with *waw consecutive* pervade the language that it may be employed even when no simple tense actually precedes: a book may even begin with it (cf. Ruth, Esther, Jonah).

(3) To summarize: *and* with English *past* tenses in continuous narrative is usually *waw* consec. *impf.* following an initial (expressed or implied) perfect: *and* with English *future* tenses is usually *waw* consec. *perf.* following an initial (expressed or implied) *impf.* E.g. (a) God was (הָיָה) with me and kept (וַיִּשְׁמֶר) me, and gave (וַיִּתֵּן) me bread. (b) God will be (יִהְיֶה) with me and keep (וַיִּשְׁמֶר) me and give (וַיִּתֵּן) me bread. In translating into Hebrew, the choice of the first verb as *pf.* or *impf.* is scrupulously determined by the nature of the idea to be expressed (e.g. Eng. *past* usually by Hebr. *pf.*, and Eng. *fut.* by Hebr. *impf.*), and all the subsequent verbs are expressed by *waw* consec. with the *other* tense.

(4) It is important to note that the Tone in the *impf.* with *waw* consec. is usually retracted from the last syll. to the *penult*, when this syll. is open (cf. § 5. 1 b), as וַיִּשְׁכַּב and he dwelt, וַיֹּאמֶר and he said; while in the perfect the Tone is usually thrown forward—in the 1st and 2nd *sing.* regularly,



but not in 1st *pl.*—from the penult to the last syllable: וְקָטַלְתִּי and *I shall kill*, וְקָטַלְתָּ (note the *methegh* in what is now 2nd place from tone, § 10. 2 a), but וְקָטַלְנוּ.

The drawing backward of the Tone in *waw consec. impf.* very well suggests its connection with what precedes, and the throwing of it forward in *waw consec. perf.* suggests its connection with what follows.

(5) (a) Waw consec. with *impf.* may follow not only an actual *perf.* but an expression equivalent to a *perf.*: e.g. in the year of king Uzziah's death *I saw* וַאֲרָאָה (= *and-I-saw*, *impf.* after an implied *pf.*—Uzziah *died*).

(b) Similarly waw consec. with *pf.* may follow not only an actual *impf.* but its equivalent, e.g. *a participle*, thus: Behold, I am about to raise up (*ptc.* מֵקִים) a nation, and they shall oppress you (וְלֹחֲצוּ)—or an *imperative*, לֵךְ וְאָמַרְתָּ go and say.

(6) Final clauses, *i.e.* those indicating the purpose or design of a preceding act, may be expressed by *simple waw* (*not waw consec.*) and *impf.*—or to be more correct, *jussive* or *cohortative*, e.g. *Draw near that I may judge* קָרֵב וְאַיָּפְטָה. *Serve him that he may deliver you* עֲבֹדְהוּ וַיֹּצֵל אֶחֱבֶכֶם (Niph.). That is, Hebrew simply places the facts side by side, *Draw nigh and I will judge*. It may, of course, also use (with the *impf.*) the final particle לְמַעַן *in order that*—which may or may not be followed by וְאִשֶּׁר; e.g. *I will do marvellous things, in order that thou mayst know that there is none like me* לְמַעַן (וְאִשֶּׁר) תֵּדַע.

(7) Two verbs of which the meaning is synonymous or the action contemporaneous are sometimes joined by *simple waw* rather than by *waw consec.*; e.g. אֲנִי זָקֵנְתִּי וְשִׁבְתִּי *As for me I am old and* (ו pretonic, § 15. 1 d) *greyheaded, and they have stumbled and fallen*.

נָדַל <i>st.</i> to grow up	שָׂרַף to burn	בְּכֹרָה <i>f.</i> birthright
נָתַע <i>st.</i> to expire	פָּקַד to visit	שָׂרָה Sarah
קָצַף to be angry	הֵחַ Heth	עָמַד to stand
לָכַד to take (capture)	בְּנִי־הַחַ the Hittites	מוֹאָב Moab
מָכַר to sell	הֵלֵךְ hither	חָיָה to live
רָמַשׁ to creep	נָבַר to be strong, prevail	עֹגֵל calf
שָׁלַח to send, stretch out (the hand)		קָדָשׁ holiness
עוֹף ( <i>coll.</i> ) flying creatures, fowls, birds.		מְעָרָה <i>f.</i> cave
בֵּין between ( <i>p.</i> 190)	פָּוַר (§ 10. 3 b) lest	עֵד witness

מעֲלֵל deed, practice (only in *plur.*, and usually in bad sense), פִּ...פִּ (also פִּן...פִּ) as...so. Usually with פִּ...פִּ the first term is the subject and the second the standard with which it is compared; e.g. וְהָיָה פְּצֻדִּיק כְּרָשָׁע and the righteous shall be as the wicked; בֵּנִי כְּאֹרֶחַ the sojourner as the home-born; כְּמוֹד כְּפָרַע <sup>1</sup> thou art as Pharaoh.

## EXERCISE. TRANSLATE.

אֲשָׁמְרָה תּוֹרָתְךָ תָּמִיד: <sup>2</sup> נִכְרָתָה בְּרִית אֲנִי וְאַתָּה וְהָיָה  
לְעֵד בֵּינִי וּבֵינֶךָ: <sup>3</sup> אָמַר אֲבָרְהָם אֶל-בְּנֵי חֵת מְכָרוּ לִי קֶבֶר  
וְאֶקְבְּרָה מְתִי מִלְּפָנַי: <sup>4</sup> אֶל-תִּקְצֹף יְהוָה עַד-מָאד: <sup>5</sup> אֶל-  
תִּקְרַב הָלָם כִּי הַמָּקוֹם <sup>2</sup> אֲשֶׁר אַתָּה עוֹמֵד עָלָיו אֲדַמָּת קֹדֶשׁ  
הוּא: <sup>6</sup> אָמַר יַעֲקֹב אֶל-עֵשָׂו מְכָרָה <sup>3</sup> כִּיֹּם אֶת-בְּכֻרְתְּךָ לִי  
וַיִּמְכֹּר לוֹ אֶת-בְּכֻרְתּוֹ: <sup>7</sup> אָמַר יְהוָה הֵן הָאָדָם הָיָה בְּאֵלֵהֶם  
יָדַע טוֹב וְרָע וְעַתָּה פֶּן-יִשְׁלַח יָדוֹ וְלָקַח מֵעֵץ הַחַיִּים וְאָכַל  
<sup>5</sup> וַיְחִי לְעוֹלָם: <sup>8</sup> וְהַפְּמִים גָּבְרוּ מְאֹד מְאֹד עַל-הָאָרֶץ וַיִּגְוַע  
כָּל-בָּשָׂר הָרִמֵּשׁ עַל-הָאָרֶץ בַּעוֹף וּבַבְּהֵמָה וְכָל הָאָדָם: <sup>9</sup> וְהָיָה  
כַּעֵם כְּפִהֶן וּפְקַדְתִּי עָלָיו מֵעַלְלָיו: וְאָכְלוּ וְלֹא יִשְׁבְּעוּ כִּי  
אֶת-יְהוָה עֲזָבוּ: <sup>10</sup> נִקְרְבָה אֶל-יְהוָה וַיִּשְׁפֹּט בֵּינִי וּבֵינְךָ:  
II וַיִּשְׁכַּחוּ בְּנֵי-יִשְׂרָאֵל אֶת-יְהוָה אֱלֹהֵיהֶם וַיִּמְכֹּר אוֹתָם בִּיד  
מֶלֶךְ מוֹאָב:

Thou shalt not lie down in that place. Let me lie down.  
Do not (ye) draw near. May Yahweh judge between me  
and (between) this people. Hear my prayer (O) our God.

<sup>1</sup> The word פִּ as, like, uses the poetic form כְּמוֹ as the base for *light* suffixes, with which the accent is on the penult, with pretonic *ā*; and the base פִּ for *heavy* suff., with which the accent is on the last syll., with pretonic *ā*. Thus: בָּהֶם, בָּכֶם, כְּמוֹנִי, כְּמוֹהוּ, כְּמוֹדוּ, כְּמוֹד, כְּמוֹנִי, בָּמוֹנִי. Thus: בָּהֶם, בָּכֶם, כְּמוֹנִי, כְּמוֹהוּ, כְּמוֹדוּ, כְּמוֹד, כְּמוֹנִי, בָּמוֹנִי.

<sup>2</sup> עליו . . . אשר = on which (cf. § 13. 2 a).

<sup>3</sup> = at (about) to-day, i.e. now, at once, first of all.

<sup>4</sup> Impf. of שלח.

<sup>5</sup> pf. Qal of חָיָה, the ultimate form of חָיָה to live (cf. סָב, סָבַב, § 42); and for change of ultimate חָ into חָ, see § 44. The word cannot be completely understood till these later paragraphs are reached. The *waw* has חָ, because it is in pretone, § 15. 1 d.

Sell to me this cave that I may bury my dead there. The man ate of the tree which (was) in the garden and God was very angry. And the calf I took and burnt it<sup>1</sup> with (in the) fire. Thus saith (*perf.*) Yahweh: Behold I will-give (*ptc.*) this city into the hand of the king of Bābel, and he will burn it<sup>1</sup> with fire. Sarah bare to her husband a son, and the boy grew up. And God called the light (*dat.*) day and the darkness he called night. And thou shalt keep his law continually. And I remembered his words. And it shall be, like prophet, like priest.

### § 24. SCHEME OF THE REGULAR VERB.

	<i>simple.</i>	<i>intens.</i>	<i>caus.</i>	<i>simp.</i>	<i>intens.</i>	<i>caus.</i>
<i>act.</i>	qal	pi'el	hiph'il	פָּעַל	פִּעֵל	הִפְעִיל
<i>pass.</i>	—	pu'al	hoph'al	—	פָּעֻל	הִפְעֻל
<i>refl.</i>	niph'al	hithpa'el	—	נִפְעַל	הִתְפַּעֵל	—
				קָטַל	קִטֵּל	הִקְטִיל
				—	קָטֻל	הִקְטֻל
				נִקְטַל	הִתְקַטֵּל	—

1. The names *simple*, *intensive*, &c., have been explained § 20. 4.

2. The word פָּעַל *to do*, formed the paradigm of the original grammarians. Now the language, possessing no general terms like *reflexive*, *intensive act.*, and such like, made use of the parts of *this* verb that were *simple reflex.*, *intens. act.* and the like, as names for the same parts in all verbs. Thus the *intens. act.* of פָּעַל *Pā'al* is פִּעֵל *Pi'el*; hence instead of speaking of the *intens. act.* of a verb we speak of its *Pi'el*: the *caus. act.* of פָּעַל is הִפְעִיל *Hiph'il*; hence instead of speaking of the *caus. act.* of a vb. we speak of its *Hiph'il*, &c.;—much as if, taking *amare* as the paradigm Latin verb, we should describe *monebo* as the *amabo* of *monere*, or *rex* as the *amavi* of *regere*.

The *simple* form of the vb., however, is always called the *Qal*, not the *Pā'al*.

The use of פָּעַל as a Paradigm is unfortunate, because, its

<sup>1</sup> נָח with suffix, § 20. 10.



second radical being a guttural, the characteristics of several of the parts, such as the intensive, which duplicates the middle radical, are obscured; **פעל** necessarily fails to indicate this duplication, which is obvious, *e.g.*, in such a word as **קטל**. Hence the word **קטל** (though poetical and defective) is generally used in modern grammars.<sup>1</sup>

3. "Intensive" means that which is increased *within*, and to express intensity the middle radical of the verb is doubled; *e.g.* **קטל**. "Extensive" or causative means what is increased *without*; and to express the causative a syllable is attached to the outside; *e.g.* **הקטיל**.

4. Very few verbs are used in all these parts—only six, it is said, out of about fourteen hundred; but they must all be equally familiar to the student, because, with many verbs, the intensive or the causative forms are as frequent as, or more frequent than, the *Qal*, and are sometimes even the only form in use: *e.g.* **נָסָה**, intensive, *to try, test*; **הִשְׁלִיךְ**, causative, *to cast*. But these forms are modelled exactly on the *Qal*; so that when the *Qal*, in its pf., impf., imper., inf., and ptc., is thoroughly understood, the other forms put no additional strain on the memory. Hence the importance of knowing the *Qal*.

#### WORDS FOR PRACTICE ON THE ABOVE SCHEME.

כתב to write	גדל to be great	כבד to be heavy	גנב to steal
משל to rule	רדף to pursue	מלך to govern	פקד to visit
מכר to sell	לכד to capture	דבר to speak	קדש be holy

#### § 25. THE SIMPLE REFLEXIVE OR NIPH'AL.

(See Paradigm, p. 208.)

1. The characteristic letter of the Niph'al is *n*. In the perf. *ni* (probably orig. *na*) is prefixed to the stem—thus **נִקְטַל**; and the first syllable is closed (**נִקְטַל**); in the impf. the prefix is *yin*, the *n* of which naturally assimilates with

<sup>1</sup> The learner must not use **קטל** in Prose composition for "kill." The word is rare in Heb., and in use only in Poetry. Its prose equivalent is **הָרַג** (*slay*) or **הִמָּית** of **בֹּוֹת** *to die*—**הִמָּית** (*cause to die*); cf. § 40. 3.



the following consonant—thus (יִקְטֹל = יִקְטֹל). The imperative, as we have seen (§ 21. 1 c), is usually formed from the impf. by dropping the pronominal prefix; but, as such a form as יִקְטֹל *qqāṭēl* is impossible, a secondary ה was prefixed (perhaps on the analogy of the Hiph'il, § 27), yielding the form הִקְטֹל, which is also, as we should expect (§ 21. 2 a. i.), infinitive construct. With the perf. (יִקְטֹל) the inf. abs. is יִקְטֹל; with the impf. it is הִקְטֹל (also הִקְטֹל). The participle is like the pf., only with long *ā*: מִקְטֹל *m.*, נִקְטֹלָה *f.*

2. Niph. is inflected exactly like Qal: יִקְטֹל, נִקְטֹלָה, נִקְטֹלָה, &c.; impf. יִקְטֹל (in pause often יִקְטֹל, § 10. 4 c. ii.), &c. יִקְטֹל (or אִקְטֹל), but cohortative always אִקְטֹלָה. With *warw consec.*, as the penult is open, the tone is usually retracted to it (§ 23. 3. 4) and the last syllable shortened: thus, יִקְטֹל, but וִיִקְטֹל.

3. In meaning the Niph'al is (i.) properly the reflexive of the simple form or Qal, as שָׁמַר *to keep*, נִשְׁמַר *to keep oneself, to beware*, נִסְתַּר *to hide oneself*. (ii.) It is also used of reciprocal action: נִלָּחַם *to fight (i.e. with one another; cf. Greek middles and Latin deponents, μάχεσθαι, luctari)*; נִדְבְּרוּ *they spoke to one another*. But (iii.) the common use of Niph. is as *passive* of Qal, as נִשְׁבַּר *to break*, נִשְׁבָּר *to be broken*, נִקְבַּר *to be buried*.

4. The Niph. part. has sometimes the force of the Latin gerundive; e.g. נִחְמָד *to be desired, desirable*. (ׁ for ֿ before guttural, § 8. 1 b.)

5. The agent after the Niph. is usually expressed by ל; e.g. וּנְבַחַר מוֹת לְכָל *And death shall be chosen by all the remnant*, הַשָּׂאִיחַ *And Yahweh let himself be entreated by him*, לוֹ יְהוָה.

מָלֵא <i>to be full</i>	נָמַל <i>to wean</i>	סָתַר <i>N. to hide oneself</i>
יִקְטֹל <i>Niph. to be filled</i>	יִנָּמַל <i>N. to be weaned</i>	יִסְתַּר <i>N. to be hidden</i>
דָּרַשׁ <i>to drive out</i>	לָחַם <i>N. to fight</i>	מָלַט <i>N. to escape</i>
נָחַם <i>N. to repent</i>	שָׁחָה <i>N. to be corrup-</i>	מָבּוּל <i>flood (of Noah)</i>
דָּרַשׁ <i>to seek</i>	שָׁעַן <i>N. to lean</i>	זְרוּעַ <i>f. arm</i>
רָשָׁע <i>wicked</i>	חָמָם <i>violence</i>	מָצָא <i>to find</i>
שָׁקַל <i>to weigh</i>	בָּבֶל <i>Babylon</i>	פֶּה <i>bird-trap, snare</i>
בִּינָה <i>f. understanding (noun)</i>		

## EXERCISE. TRANSLATE.

נִשְׁמַר, הִשְׁפֹּט, נִקְדָּדְתָם, אֲשַׁבֵּר, נִכְתְּבוּ, נִשְׁפָּטָה, לְהַמְלִיט,  
 יִשְׁקֹל, תִּלָּחֶם, נִלְחַמְתִּי, תִּזְכְּרֶנָּה:  
 הִרְשָׁעִים לֹא יִכְתְּבוּ בְּסֵפֶר חַיִּים: 2 הִפַּח נִשְׁבָּר וַאֲנִיחֵנו  
 נִמְלִטְנוּ: 3 וַתִּשְׁחַת הָאָרֶץ לִפְנֵי אֱלֹהִים וַתִּמָּלֵא הָאָרֶץ חֶמֶס:  
 4 שִׁפּוֹד דָּם הָאָדָם בָּאָדָם דָּמוֹ יִשְׁפּוֹד: 5 וַיִּגְדֵּל הַיָּלֵד וַיִּגְמַל:  
 6 נִגְרַשְׁתִּי הַיּוֹם מִעַל פְּנֵי הָאָדָמָה וּמִפְּנִיָּה אֶסְתֵּר: 7 וַיִּנָּחֶם  
 יְהוָה כִּי עָשָׂה אֶת־הָאָדָם בָּאָרֶץ: 8 לֹא יִכְרֹת עוֹד כָּל־בָּשָׂר  
 1 מִמִּי הַמָּבוּל: 9 בָּא הָאֵיב אֶל־הָעִיר וְלֹא יָכַל לְהִלָּחֶם עָלֶיהָ:  
 10 וַתִּשְׂרַף הָעִיר בָּאֵשׁ: 11 הַשֹּׁמֵר לֶךְ פְּתִיחַת בְּרִית לְיוֹשֵׁב  
 הָאָרֶץ וּלְקַחַת מִבְנוֹתָיו לַבְּנִיךְ:

Yahweh is near to the broken of heart. I am hidden from the face of my God. Hide thyself from his face. Ye shall hide yourselves on that day. And the earth was corrupted, and all flesh was cut off by the waters of the flood. The arms of the wicked shall be broken. Let me escape in the day of fighting (*inf. cons.*). And the earth was filled with blood (*acc.*). His dead was buried out of his sight.<sup>2</sup> Thus saith (*perf.*) Yahweh the God of Israel: Behold I give (*ptc.*) this city into the hand of the king of Babylon and he shall burn it with fire, and thou shalt not escape from his hand, but thou shalt be captured and given into his hand. Trust in Yahweh with all thy heart, and lean not unto (אֶל־) thine own understanding.

§ 26. THE INTENSIVE ACT., PASS., AND REFLEX.,  
 PI'ĒL, &C.

(See Paradigm, p. 209.)

The characteristic of the Intensive, both in verbs (קָטַל) and nouns (גַּנֵּב *a thief*), is the duplication of the middle stem-letter. Nouns of this class frequently indicate one who

<sup>1</sup> מִי and מִימִי, *ctr. pl.* of מִים: always the longer form before suffixes.

<sup>2</sup> From before him.

practises a trade or profession—one who performs a certain act *often, habitually*; e.g. גַּנָּב *a thief*, טָבַח *a cook*, חָרַשׁ *an artificer* (primarily חָרַשׁ; therefore the cstr. is not חָרַשׁ but חֲרָשׁ, § 8. 4 b).

1. *The Pī'ēl.*—(a) i. The perf. of the Pī'ēl, or intensive, has the vowel *i* in the first syllable; in the second usually *ē* (קָטַל: hence the word Pī'ēl), frequently *a* (אָבַד *to destroy*, לָמַד *to teach*), and three times *e* (דָּבַר *to speak*, כָּבַס *to wash*, כָּפַר *to atone*). The impf. is of the type יִקְטֹל (י without dagh. f. in waw consec. וְיִקְטֹל, not וַיִּ, § 7. 5); hence the imper. and the inf. cstr. (usually also inf. abs., which rarely has קָטַל) are of the type קְטַל (§ 21. 1 and 2 a).

ii. Pī'ēl is inflected exactly like Qal: קָטַל, קְטַלָּה, &c., except that in pf. (after 3rd person) the second syllable, when closed, has the vowel *a* (doubtless the orig. vowel of the Pi.); e.g. קָטַלָּה. The impf. is also regular, יִקְטֹל, תִּקְטֹל (the *ē* is retained in the 2nd and 3rd pl. fem. תִּקְטֹלְנָה). See Paradigm, p. 209.

iii. The dagh. f. is omitted from certain letters when they are followed by vocal sh<sup>w</sup>a (cf. § 7. 5); e.g. בָּקְשׁוּ (not בָּקְשׁוּ) *they sought*, הִלְלוּ (§ 7. 5, § 3. 2 3 b) *praise ye* (not הִלְלוּ).

(b) Pī'ēl is (i.) properly intensive of Qal; that is, it adds such ideas as *often, much, for a long time*; &c., to the simple idea of the verb, as שָׁבַר *to break*, שָׁבַר *to break in pieces*, שָׁאַל *to ask*, Pī. שָׁאַל *to beg* (cf. סָפַר *to count*, סָפַר *to recount, relate*); or it implies less often, that the action of the verb is done *by many* or *to many*. Cf. קָבַר *to bury*, קָבַר *to bury many*. (ii.) Since eagerness may show itself in urging others to similar action, the Pī'ēl frequently has a *causative force*: לָמַד *to learn*, לָמַד *to cause to learn, i.e. to teach*. So חָיָה *to live*, חָיָה (§ 44. 1 a) *to let live, to spare*. For similarly strengthened consonant producing intensive force, cf. Germ. *wachen, wecken* (*watch, wake*).

2. *Pu'al.*—Pu'al is the proper *passive* of Pī'ēl in its various senses; e.g. בָּקִישׁ *to seek*. Pu. בָּקִישׁ *to be sought*.

It is inflected exactly like Qal: pf. קָטַל, קְטַלָּה, &c.; impf. יִקְטֹל, תִּקְטֹל, &c.



Characteristic of impf. Pi. and Pu. is the *hith* at the beginning; the 1st pers., of course, begins with *hith*. (§ 8. 2 a.)

3. *Hithpa'el*.—(a) i. The *Hithpa'el* is formed by prefixing the syllable *hith*, having reflexive force, to the root-form of the Pī'el, as *הִתְקַטַּל*, *הִתְקַטַּל* from *קָטַל*.

ii. When the syllable *hith* precedes the sibilants ש, שׁ, שׂ, the *h* changes places with the sibilant, as *הִשְׁתַּמֵּר* for *הִשְׁתַּמֵּר* to *take heed to oneself*; with צ the *h* further becomes ט, as *הִצְטַדַּק* to *justify oneself*, from *צָדַק*.

iii. With unsibilant dentals (ר, ט, ת) the *h* is assimilated, as *הִטְהַר* for *הִתְהַר* to *purify oneself*, from *טָהַר* to *be clean, pure*; *מִדְבַּר* (ptc.) *conversing*.

(b) In meaning *Hith.* is (i.) properly reflexive of Pī'el, as *קִדְּשׁ* to *sanctify*, *הִתְקַדְּשׁ* to *sanctify oneself*. (ii.) But it very often implies that one *shows himself as*, or *gives himself out as*, performing the action of the simple verb; e.g. *הִתְנַקַּם* to *show oneself revengeful*, *הִתְעַשֵּׂר* to *give oneself out to be rich*, *הִתְנַבֵּא* to *act like an ecstatic prophet, rave*. (iii.) It may express reciprocal action *הִתְרְאוּ* (fr. *רָאָה* to *see*, cf. § 36. i. 3, § 44) *ye look upon one another*. (iv.) It may express action *upon* or *for oneself*; cf. *הִתְהַלֵּךְ* (fr. *הָלַךְ* to *go*) to *go to and fro for oneself*, i.e. to *walk about*.

(c) As in Pi. pf. the final vowel is frequently (the original) *a*; cf. *הִתְאַפַּךְ* *he was angry* (so also in impf. and imper.) and always in pause (as *ā*); e.g. *הִתְאַוָּר* *he has girded himself*.

4. The participles of Pi., Pu., and *Hithp.* follow the imperfect, and all begin with *m*: *מְקַטֵּל*, *מְקַטֵּל*, *מְתַקַּל*. The *m* of Pi. and Pu. is written without a dagh. f. after the article (cf. § 7. 5), but *methegh* is used to indicate that the first syllable is not closed: *הַמְהַלֵּךְ* *he who walks in majesty* (not *הֵמַלְךְ*), *לְמַנְצֵחַ* *for the musical director* (not *לֵמַחַ*).

5. Some rarer intensives are formed by doubling the last radical, e.g. *שָׁאֲנָן* to *be quiet*; or the last two, e.g. *סִחְרָחַר* to *palpitate*; or the first and last (omitting the weak middle letter), e.g. *כָּלְכַל* to *sustain*, pass. *כֹּלְכַל* (*kolkāl*) from *כָּוַל* (cf. § 40. 5). These last forms are known as *pīlpel*.



שָׁבַר to break	שָׁבַר to break in pieces	דִּבֶּר to speak
סָפַר to count	סָפַר to recount, tell	בָּקַשׁ to seek
קָדַשׁ to be holy	Pi. to sanctify	Hithp. to sanctify oneself
כָּבֵד to be heavy	Pi. to honour, harden	Hithp. to get honour
גָּדַל to be great, grow	Pi. to bring up, magnify	Hithp. to magnify oneself
הָלַךְ to go	Hithp. to walk	חָבֵא } Hithp. to hide סָתַר } oneself
אֵין no, none	אֵם פִּי except	פָּשַׁע to rebel
פַּרְעֹה Pharaoh	לָמָּה (לִּמָּה) for what reason? why?	

## EXERCISE. TRANSLATE.

שָׁמְעוּ שָׁמַיִם כִּי יְהוָה דִּבֶּר בָּנִים גְּדִלְתִּי וְהֵם פָּשְׁעוּ בִּי:  
 2 וְלָמָּה תִּכְבְּדוּ אֶת־לִבְבְּכֶם כַּאֲשֶׁר כָּבְדוּ מִצְרַיִם וּפְרַעְהָ אֶת־  
 לִבְבָּם: 3 הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד אֱלֹהִים: 4 זָכְרוּ אֶת־יוֹם  
 הַשַּׁבָּת לְקֹדֶשׁ אֹתוֹ: 5 אֶת־הָאֱלֹהִים<sup>1</sup> הַתְּהַלֵּל־נָח: 6 וַיִּשְׁמְעוּ  
 אֶת־קוֹל יְהוָה מִתְּהַלֵּל בִּגְן לְרוֹת הַיּוֹם וַיִּתְּחַבֵּא הָאָדָם  
<sup>2</sup>וְאִשְׁתּוֹ מִפְּנֵי יְהוָה: 7 וְלֹא־רָץ לֹא יִכְפֹּר לָדָם אֲשֶׁר שָׁפַךְ בָּהֶם  
 כִּי אִם בָּדָם שִׁפְכוּ: 8 מִה־נִּדְבָּר וּמִה־נִּצְטַדֵּק: 9 הָאֲבִיוֹנִים  
 מִבְּקָשִׁים מִים וְאֵין: 10 אֶת־פָּנֶיךָ יְהוָה אֲבַקֵּשׁ: 11 נִמְצָאוּ  
 הַחַמּוּרִים אֲשֶׁר הִלַּכְתָּ לְבַקֵּשׁ: 12 וַיִּקְרָא פְרַעְהָ אֶת־כָּל־חַכְמֵי  
 מִצְרַיִם וַיִּסְפֹּר לָהֶם אֶת־חֳלָמוֹ:

These are the words which I have spoken. Harden not your heart, lest Yahweh your God be angry. Seek ye his face. Walk before me and sanctify yourselves. I cannot speak to this people, for they have hardened their heart. We heard the voice of Yahweh walking in the garden and we hid ourselves from his face. He said unto the woman, Speak, and the woman spoke. I will honour them that honour me. And now, behold, the king walketh (*ptc.*) before you, and I am old, and I have walked before you from my youth until this day.

<sup>1</sup> See § 10. 3 a.<sup>2</sup> 3 s. m. suff. from אִשָּׁה, *cstr.* אִשָּׁה (cf. pp. 153, 101, 2nd col.).

§ 27. THE CAUSATIVE, *HIPH'ÎL*, *HOPH'AL*.

(See Paradigm, p. 209.)

i. *Hiph'îl*.—(a) i. The perfect of the Hiph. or causative is formed by prefixing the letter *h* with *i* (properly a thinned *a*) to the stem, and expanding the final vowel to *i*, הִקְטִיל. In the impf. the final syllable is the same (טִיל), and the first syllable has the vowel *a*: thus יִקְטִיל (יִהְיֶה טִיל with ה dropped, § 14. 1 e). The jussive (which in the regular vb. differs from the impf. *only in the Hiph.*) is יִקְטֵל (cf. § 23. 1. 1); so *warw consec.* וַיִּקְטֵל. Hence the imper. is of the type הִקְטֵל (§ 21. 1). So also inf. abs.; inf. cstr. is הִקְטִיל.

ii. The Hiph. is inflected regularly. We have only to remember that the final *i*, being long, is maintained, as is natural, in open syllables, *i.e.* with vocalic affixes (*a i u*) and has the accent; *e.g.* הִקְטִילָה f., הִקְטִילוּ pl., הִקְטִילִי imper. s. f., הִקְטִילָה emph. imper. (§ 23. 2); in shut syll. it becomes *a* (probably the original vowel) in perf. (*e.g.* הִקְטִילָהּ), and generally *ē* after the perf. (*e.g.* הִקְטִילָנָהּ). In both these respects it resembles the Pi'el.

iii. Pf. הִקְטִיל, הִקְטִילָהּ, הִקְטִילָהּ, &c.; impf. יִקְטִיל, יִקְטִילָהּ, &c. See Paradigm.

(b) In meaning Hiph. is (i.) causative of Qal, as פָּקַד *to oversee*, הִפְקִיד *to make one oversee, to entrust to*; קָדַשׁ *to be holy*, הִקְדִּישׁ *to sanctify*. A rough analogy to the formation of the Hiph. may be found in Lat. *cado, caedo*; Ger. *fallen* *fällen*; Eng. *fall, fell*; rise, *raise*: a still closer analogy in the causative suffix *ig* in Esperanto; *e.g. veni, to come, venigi, to cause to come, send for; sani, to be healthy, sanigi, to make healthy*. (ii.) The Hiph. may be declaratory; *e.g. הִצְדִּיק to declare one to be צָדִיק in the right, i.e. to acquit; הִרְשִׁיעַ to declare to be רָשָׁע in the wrong, i.e. to condemn*. (iii.) The Hiph. is very frequently used of actions or states which we express by a neuter or intransitive vb.; cf. הִאֲמִין *to trust*, הִחְזִיק *to be strong*. But we must not say that the Hiph. is intrans. or that it stands for the Qal: the transitive idea is genuinely present to Semitic feeling; *e.g. הִחְזִיק to develop strength, הִחְרִישׁ to keep silence (to be silent), &c.*

(c) Since the Pi'el, as we have seen (§ 26. 1 b) frequently

has this meaning, it happens that in some vbs. *both* forms are used causatively; e.g. אָבַד (Pi.) and הָאֲבִיד (Hiph.) *to destroy*; but generally if both forms are in use, they differ in meaning; e.g. כָּבֵד *to be heavy*, Pi. כָּבֵד *to honour*, Hiph. הִכְבִּיד *to make heavy* (also *to bring to honour*).

(d) If the Qal is transitive, the Hiph. takes two accusatives: לָבַשׁ *to put on* (clothes, acc.); וַיִּלְבֹּשׁ אֹתוֹ בְּגָדֵי-יָשֵׁט and *he clothed him with garments of fine linen*.

2. *Hoph'al.*—The Hoph. is *passive* of the Hiph. in its various senses; e.g. הִשְׁלַךְ *to cast*, הִשְׁלָךְ (*hoshlakh*) *to be cast*. It is inflected exactly like Qal in pf.: impf. יִקְטֹל (fr. יִהְיֶה, *h* dropped). See Paradigm, p. 209. In the first syllable, especially in the participle under the influence of the מ, the vowel is sometimes *u*; cf. מִשְׁלָךְ.

3. The first syllable of Hiph. and Hoph. in all parts is closed: hence הִצְדִּיק (not ר). The participles begin with מ and follow the impf. (only Hoph. like Niph. has ך in 2nd syllable) מִקְטָל, מִקְטִיל.

מָלַךְ <i>to be king, rule</i>	<i>Hiph. to make king</i>	שָׁלַךְ <i>Hiph. to cast</i>
צָדַק <i>to be just</i>	<i>Hiph. to justify</i>	שָׁמַד <i>Hiph. to destroy</i>
שָׁכַן <i>to dwell</i>	<i>Hiph. to place</i>	בָּדַל <i>Hiph. to divide</i>
זָכַר <i>to remember</i>	<i>Hiph. to commemorate</i>	שָׁחַת <i>Hiph. to corrupt,</i> <i>deal corruptly</i>
פָּשַׁט <i>to strip off (a garment)</i>	<i>Hiph. to strip (one of a garment)</i>	— <i>two accus.</i>

מָטַר <i>Hiph. to send rain, rain</i>	יָשַׁע (יֵשֶׁע) <i>there is</i>
בָּעַד <i>away from, behind; through (a window), over (a wall)</i>	
רֵק (רִיק) <i>empty</i>	כָּרַע <i>to bow down</i>
עֵדֶן <i>Eden (delight)</i>	רְאוּבֵן <i>Reuben</i>
כְּרוּב <i>cherub</i>	יְרֻבָּעַם <i>Jeroboam</i>
	בּוֹר <i>pit, well</i>
יִסְתִּיר פָּנָיו	<i>he will hide his face</i>
יִסְתִּיר	<i>may he hide his face</i>
וַיִּסְתִּיר	<i>and he hid his face</i>
הִסְתִּירָה פָּנֶיהָ	<i>hide thy face</i>
אֶל-תִּסְתִּיר	<i>hide not thy face</i>
אֶסְתִּירָה פָּנַי	<i>let me hide my face</i>
הִסְתִּיר יִסְתִּיר פָּנָיו	<i>he will assuredly hide his face</i>



EXERCISE. TRANSLATE.

אָתָּה הַמְלִכָּת אֶתִּי תַחַת דָּוִד אָבִי: 2 הִנֵּה פָנַי בָּעַם הַזֶּה  
וְהַשְׁמַדְתִּי אֹתָם מֵעַל-פָּנַי הָאֲדָמָה: 3 וַיִּשְׁכֵּן אֱלֹהִים לִפְנֵי גֹן  
עֵדֶן אֶת-הַכְּרָבִים לִשְׁמֹר דֶּרֶךְ עֵץ הַחַיִּים: 4 נָתַן אֱלֹהִים  
מֵאֲרוֹת בְּרָקִיעַ הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה:  
5 וְאֶנְכִי הַסֵּתֶר אֶסְתִּיר פָּנַי בַּיּוֹם הַהוּא 6 הִנֵּה רָאִשׁוֹ מִשְׁלָךְ  
אֵלָיָה בְּעֵד הַחוּמָּה: 7 וַיִּשְׁלְחוּ וַיִּקְרָאוּ אֶת-זֶרְבָּעַם וַיִּמְלִיכוּ  
אֹתוֹ עַל-יִשְׂרָאֵל: 8 וְהִרְקִיעַ הָיָה מִבְּדִיל בֵּין מַיִם לָמָּוֶת:  
9 אֶל-תִּסְתֵּר אֶת-פָּנֶיךָ מִהֶעַם הַזֶּה: 10 וַיִּמְטֵר יְהוָה עַל-  
הָעִיר אֵשׁ מִן-הַשָּׁמַיִם וַיִּשְׁמַד אוֹתָהּ מֵעַל-פָּנַי הָאֲדָמָה:

There is a time to keep and a time to cast away. Justify not the wicked. Let me hide my face from this evil people, for they have done-corruptly (*Hiph.*) before me upon the earth. The king said, Cast his head unto us over the wall; and they cast his head unto them. For he will surely (*inf. abs.*) rain fire from heaven upon that evil city and will destroy it, and it shall not be remembered any more for ever. The prophet found the child laid (*Hoph. ptc.* of שָׁכַב) upon his bed. We went down unto the city to fight against it, but we could not destroy it. Reuben said, Spill not blood, cast him into this pit which (*is*) in the wilderness; and they stripped Joseph and cast him (*into*) the pit (*acc.*, § 17. 3), and the pit (*was*) empty.

§ 28. SKELETON PARADIGM OF THE REGULAR VERB.

	simple		intensive			causative	
	qal	niph.	pi'el	pu'al	hithp.	hiph.	hoph.
	<i>act.</i>	<i>reflex.</i>	<i>act.</i>	<i>pass.</i>	<i>reflex.</i>	<i>act.</i>	<i>pass.</i>
<i>perf.</i>	קָטַל	נִקְטַל	קָטַל	קֻטַּל	הִתְקַטַּל	הִקְטִיל	הִקְטַל
<i>imperf.</i>	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטַל	יִתְקַטַּל	יִקְטִיל	יִקְטַל
<i>imper.</i>	קָטַל	הִקְטַל	קָטַל		הִתְקַטַּל	הִקְטַל	
<i>inf. cstr.</i>	קָטַל	הִקְטִיל	קָטַל	קֻטַּל	הִתְקַטַּל	הִקְטִיל	הִקְטַל
<i>inf. abs.</i>	קָטוּל	הִקְטַל	קָטַל	קֻטַּל		הִקְטַל	הִקְטַל
<i>ptc. act.</i>	קָטֵל		מִקְטִיל		מִתְקַטֵּל	מִקְטִיל	
<i>ptc. pass.</i>	קָטוּל	נִקְטָל		מִקְטָל			מִקְטָל



1. The names Niph'al, Pi'el, &c., indicate what *vowels* verbs have in the *perfects* of these parts.

The *i* in first syll. of Pi'el and Hiph'il is a thinned *a*, which shows itself in all parts after the perf.; cf. יִקְטִיל, יִקְטַל; and even the *e* and *i* of second syll. seem to have arisen out of *a*.

2. The imperfect may be considered the part regulative of the imperat. and infin. cstr. (§ 21. 1 c, 2 a. i.), and these three parts end alike, cf. Qal יִקְטַל, יִקְטֹל, Pi. יִקְטֹל, יִקְטֹל; and after the Niph. the participle also agrees, cf. Hiph. מִקְטִיל, מִקְטִיל.

The imperf. *ends like the perf.* after Niph., cf. Pi. pf. יִקְטֹל, imperf. יִקְטֹל; and in Niph. it ends in *e*, cf. יִקְטֵל.

To this rule that the imperf. imper. and inf. cstr. end alike there is, first, the known exception of the Qal of intrans. verbs, in which infin. cstr. usually adopts *o*, though the other two are in *a* (§ 22. 3); and second, the Hiph. imper. agrees, of course, not with the ordinary, but with the *jussive* imperf., and ends in *e*; e.g. imperf. יִקְטֵל, juss. יִקְטֵל, Hiph. הִקְטֵל (but pl. הִקְטִילוּ).

3. The infin. abs. has *o* in the last syll., except in Hiph. and Hoph., where it has *e*; though see § 26. 1 *a* on infin. abs. Pi'el.

4. The passives usually have no imperative.

5. After Niph. the preformative letter of the participle is *n*, pointed as the preform. of imperf.; cf. Pi. יִקְטֹל, מִקְטֹל, Hoph. יִקְטֹל, מִקְטֹל. This *n* is possibly the pron. *מי* *who? whoever* (§ 13. 3).

6. Finally, it is of much consequence that the learner, before leaving the regular verb, should carefully note the following points, which must not, however, be committed to memory, but will be seen to be simply summary expressions of facts which ought by this time to be familiar; where the first radical has sh<sup>e</sup>wa vocal under it (2 pl. perf., inf. cstr., imper. Qal קָטַלְתָּם, קָטַל); where the 2nd rad. has sh<sup>e</sup>wa vocal (all parts—except Hiph.—with vocalic affixes *a i u*, Qal קָטַלְתָּה, יִקְטֹל, Niph. נִקְטֹלְהָ, נִקְטֹלוּ, Pi. קָטַלְתָּ, יִקְטֹלוּ, Hoph. הִקְטֹלְהָ, הִקְטֹלוּ, but Hiph. הִקְטִילְהָ, הִקְטִילוּ); where the 1st rad. has sh<sup>e</sup>wa silent (at the end of a syll., imperf. Qal, perf., part. Niph., all Hiph. Hoph. יִקְטֹל—e.g. יִכְתֹּב—נִקְטֹל, נִקְטֹל, &c.); where the 1st rad. is doubled (imperf. Niph. and cognate parts יִקְטִיל), where 2nd rad. is doubled (Pi. Pu. Hithp. קָטַלְתָּ, &c.). These and such points are of importance in the irregular verbs.

EXERCISE.      PARSE.

פְּתַבְתִּי, פְּתָבִים, פְּתוּבִים, תִּפְתָּב, יִפְתָּב, שְׁמֹר, נִשְׁמֹר, נִשְׁמֹר,  
הַשְּׁמֹר, הַשְּׁמֹר, יִרְדָּף, אֲשַׁבֵּר, אֲשַׁבֵּר, מִזְכִּיר, הַמְשִׁיל, רִדָּף,  
הַשְּׁבֵר, זָכוּר, תִּמְשִׁילוּ, תִּשְׁקְלוּ, שְׁקֹל, שָׁבֵב, מִלְכָּת, יִמְשִׁיר, יִפְקֹד,  
מִסְתַּתֵּר, יִקְדָּשׁ, תִּלְבַּשְׁנָה, תִּזְכְּרָנָה :

§ 29. SECOND DECLENSION.

1. The words embraced under the first declension were chiefly concrete words, having a resemblance in form to the *perfect* of verbs. A very large class of nouns have an affinity in form with the *imperfect*, that is, with the abstract noun at the base of that form. They are thus themselves largely abstract nouns. They are properly monosyllables, but are pronounced and spelled as dissyllables through the slipping in of a furtive vowel between the last two radicals.

(a) *a.* The process will be best illustrated by examples. From מֶלֶךְ *my king* (first syllable closed), we may infer that the word for *king* must, strictly speaking, have been מַלְךְ *malk*: so סֵפֶר *my book*, comes from an ultimate סִפְר *siphr*; and קִדְּשִׁי (*qodhshê*) *my holiness*, from קִדְּשׁ *qodhsh* (ultimately *qudhsh*). But Hebrew dislikes the collocation of two consonants at the end, as at the beginning (§ 5. 5) of a word, doubtless from constitutional inability to pronounce them easily together; consequently it separated them, as other languages have done,<sup>1</sup> by a furtive vowel—here *ṣ̣ghol*. Thus we have סֵפֶר, &c. But the *hireq*, originally short in the doubly shut syllable *siphr*, is now the vowel of an open syllable (סִפֶּר) and must therefore become tone-long, hence סִפֶּר—with the accent, of course, on the penult, as the .. represents the original, and strictly the only, vowel of the word. All nouns of this kind—so-called *segholates*,<sup>2</sup> because of the furtive *ṣ̣ghol*—are

<sup>1</sup> Cf. alarm and alarum ; Gaelic tarbh=tárabh, Dutch Delft=Déleft ; so *Peter* from *Petr-us* ; *schism* (almost=siz<sup>em</sup>), but *schismatic*.

<sup>2</sup> The name is not an altogether happy one, because (i.) it calls attention to a feature that is of secondary rather than of primary importance, and (ii.) ṣeḡhol is sometimes replaced by other vowels, e.g. by pathaḥ, if the 2nd or the 3rd radical be a guttural, e.g. רָחַב *breadth*, זֵרַע *seed*

accented on the penult, whose vowel, being in an open syllable, is most naturally, as we have seen (מֶלֶךְ), tone-long; cf. קֹרֵשׁ. On this analogy we should expect nouns of the *a* class, like מֶלֶךְ, to pass first into מֶלֶךְ and then into מֶלֶךְ *mālekh*. In point of fact this form is found only *in pause* (e.g. בַּסֶּפֶר for כֶּסֶף *silver*)—and not always even then (e.g. מֶלֶךְ *king*, and צֶדֶק *righteousness*, are always written thus—never מֶלֶךְ צֶדֶק). In place of מֶלֶךְ with the long *ā*, which we expect, the regular and normal form is מֶלֶךְ *mélekh*. The first „, which is manifestly accented, may fairly be regarded as a (tone) long ṣ'ghol (§ 3. 2. 2 b, § 6); and the original *a* has assumed this form probably by attraction—the more so as the two vowels have a certain affinity.

Forms without a helping vowel, *i.e.* monosyllabic forms, are rare; e.g. נַיַּל *valley*, נָרַד *nard*, חֶטָּא *hēt, sin*, קֹשֶׁט *qōshet, truth*.

A class    I class    U class

- |     |                    |                     |                     |                        |                      |
|-----|--------------------|---------------------|---------------------|------------------------|----------------------|
| (1) | קָטַל <i>qatl</i>  | קִטַּל <i>qitl</i>  | קוֹטַל <i>qotl</i>  | (קֻטַּל <i>qutl</i> )  | primary form         |
| (2) | קָטֵל <i>qatēl</i> | קִטֵּל <i>qitēl</i> | קוֹטֵל <i>qotēl</i> | (קֻטֵּל <i>qutēl</i> ) | with furtive ṣ'ghol |
| (3) | קֶטֶל <i>qétel</i> | קִטֶּל <i>qitēl</i> | קוֹטֶל <i>qōtēl</i> |                        | regular form         |

β. *Rules for declension.*—(1) The cstr. state of the sing. is, of course, like the absolute: מֶלֶךְ, abs. and cstr.

Rarely it assumes (esp. before *gutt.* or *r*) the form קָרַע (as well as קָרַע) from abs. קָרַע *seed*.

(2) With inflectional additions in the sing. and dual, the word appears *in its primary monosyllabic form*, *qatl, qitl, qotl*: *my king*, not מֶלְכִי (an impossible form) but מַלְכִּי *mal-kî*, because the primary form is *malk*; סֵפֶרו *his book* (from סֵפֶר, orig. *siph̄r*); אוֹזְנָיו *'oznāw, his ears* (from אוֹז, orig. *'osn, 'uzn*).

(3) The plural, *both mas. and fem.*, assumes the form *q'ṭālīm, q'ṭālōth*, with pretonic *ā*. The presence of this *ā* (cf. מְלָכִים) is difficult to explain in a word whose ultimate form has no vowel between the 2nd and 3rd radicals, *malk*; it has possibly followed the analogy of nouns of the first declension, cf. דְּבָרִים.

(§§ 36, 37); while if the 2nd radical be ' , it either becomes hireq, cf. יֵת *an olive-tree*, or contracts (*ay=ē*, § 2. 2. 1) into monosyllabic form, cf. בֶּסוֹם *bosom* (§ 41).



γ. Note that while the feminine of an original *malk* is naturally *malkā*, מַלְכָּה (cstr. מַלְכָּתִי, with suff. מַלְכָּתִי, &c., regular), the plur. is not מַלְכוֹת, but, on the analogy of the masculine, מַלְכוֹת.

δ. When in the plur. the pretonic *ā* becomes lost, the *primary* vowel is resumed; e.g. cstr. of מַלְכִּים is not מַלְכִּי (like דְּבָרִי), but, as was natural, the original vowel (*a*, *malk*) reasserted itself, hence מַלְכִּי; so בֹּקְרִי, סִפְרִי *boq'rē* (from בֹּקֵר, orig. *boqr*).

Masc.				Fem.			
<i>sing. abs.</i>	מַלְכָּה	סֵפֶר	בֹּקֵר	<i>sing. abs.</i>	מַלְכָּה	סֵפֶר	בֹּקֵר
<i>cstr.</i>	"	"	"	<i>cstr.</i>	מַלְכָּתִי	"	"
<i>1 sing.</i>	מַלְכִּי	סֵפֶר <sup>1</sup>	בֹּקֵר <sup>1</sup>	<i>1 sing.</i>	מַלְכָּתִי	"	"
<i>2 m.</i>	מַלְכְּךָ	"	"	<i>2 pl.</i>	מַלְכֵיכֶם	"	"
<i>2 f.</i>	מַלְכֶּךָ	"	"	<i>pl. abs.</i>	מַלְכוֹת	סֵפֶר	בֹּקֵר
<i>3 m.</i>	מַלְכוֹ	"	"	<i>cstr.</i>	מַלְכוֹת	סֵפֶר	בֹּקֵר
<i>3 f.</i>	מַלְכָּה	"	"	<i>1 sing.</i>	מַלְכוֹתִי	"	"
<i>1 pl.</i>	מַלְכֵינוּ	"	"				
<i>2 pl.</i>	מַלְכֵיכֶם	"	"				
<i>3 pl.</i>	מַלְכֵיכֶם	"	"				
<i>pl. abs.</i>	מַלְכִּים	סֵפֶר	בֹּקֵר	Dual.			
<i>cstr.</i>	מַלְכֵי	סֵפֶר	בֹּקֵר	<i>abs.</i>	רַגְלַיִם <sup>2</sup>	בְּרַפְּיָם <sup>3</sup>	אֶזְרָאִים <sup>4</sup>
<i>1 sing.</i>	מַלְכִּי	סֵפֶר	בֹּקֵר	<i>cstr.</i>	רַגְלִי	בְּרַפְּי	אֶזְרָאִי
<i>2 m.</i>	מַלְכְּךָ	"	"	<i>1 sing.</i>	רַגְלִי	בְּרַפְּי	אֶזְרָאִי
<i>2 f.</i>	מַלְכֶּךָ	"	"	<i>2 sing.</i>	רַגְלֶיךָ	בְּרַפְּיךָ	אֶזְרָאֶיךָ
<i>3 m.</i>	מַלְכוֹ	"	"	<i>2 pl.</i>	רַגְלֵיכֶם	בְּרַפְּיֵיכֶם	אֶזְרָאֵיכֶם
<i>3 f.</i>	מַלְכָּה	"	"				
<i>1 pl.</i>	מַלְכֵינוּ	"	"				
<i>2 pl.</i>	מַלְכֵיכֶם	סֵפֶר	בֹּקֵר				
<i>3 pl.</i>	מַלְכֵיכֶם	"	"				

(b) In many nouns of the *a* class the *a* has been thinned before suffixes to *i* (cf. § 2. 2. 4, § 6. 2 d. i.); e.g. שֶׁמֶשׁ *sun*,

<sup>1</sup> In the 2nd and 3rd columns only the first syllable is given: the rest follows the exact analogy of the first column; e.g. סִפְרִי, בֹּקְרִי, &c.

<sup>2</sup> *Feet* (רַגְלִי). The dual termination יָם— is usually attached to the ground form; consequently the first syllable is closed. This differentiates the cstr. dual from the cstr. plur.

<sup>3</sup> *Knees* (בְּרַפְּי).

<sup>4</sup> *Ears* (אֶזְרָאִי).



שֶׁמֶשׁ (not שְׁמֶשׁ) *thy* (f.) *sun*; צֶדֶק *righteousness*, צְדִיקָנוּ *our righteousness*. Conversely a noun of the *i* class (בְּרִיָּם) may have an absolute form of the *a* type בָּרֶךְ (not בִּרֶךְ). Only a knowledge of the cognate languages can tell us whether a word whose vowels are *e* . . . *e* in the abs. and *i* before suffixes, really belongs to the *a* or the *i* class. Some nouns have both forms in the absolute; e.g. נִדְרִי *my vow*; abs. נִדָּר or נִדְרָא *vow*.

2. In some nouns belonging to this general type the original *a*, *i* (lengthened to  $\bar{e}$ ), *o* (or *u*; lengthened to  $\bar{o}$ ) appears between the 2nd and 3rd radicals instead of between the 1st and 2nd: under the first radical, of course, must stand *sh'wa* (§ 5. 5); e.g. דְּבִשׁ *honey*, בְּיָאֵר *well*, בְּאִישׁ *stench* (3 s. m. suf. בְּאִישׁוֹ). The last class is important, as to it belong the frequently recurring construct infinitives of the type קָטַל (with suffixes 1 s. קָטַלְתִּי, 3 s. קָטַלוּ, &c.:—exactly like בָּקְרִי, בָּקְרוּ, &c., except that in קָטַלְתִּי the *sh'wa* is vocalic, because it replaces an original full vowel; hence בָּתְבוּ, not כָּתְבוּ, cstr. inf. of כָּתַב *to write*, whereas the noun אָרֶךְ *length*, would yield אָרְבוּ).

### 3. Feminines with segholate ending.—

mas.	קָטַל (מַמְלָכָה)	מִיָּנִיק <sup>2</sup> גְּבִירָה	נָחֶשֶׁת (קְטֹרֶת)
fem.	קָטַלָּה <sup>1</sup> מַמְלָכָה	מִיָּנִיקָה <sup>3</sup> גְּבִירָה	נָחֶשֶׁת (קְטֹרֶת)
	or (קָטַלְתִּי) (מַמְלָכָה)	(מִיָּנִיקָה) (גְּבִירָה)	(נָחֶשֶׁת) (קְטֹרֶת)
abs., cstr.	קָטַלְתִּי מַמְלָכָה	מִיָּנִיקְתִּי <sup>4</sup> גְּבִירָה	נָחֶשֶׁת <sup>5</sup> קְטֹרֶת
suff.	קָטַלְתִּי מַמְלָכָתִי	מִיָּנִיקְתִּי גְּבִירָתִי	נָחֶשֶׁתִּי קְטֹרֶתִי
plur.	קָטַלְתִּי מַמְלָכוֹת	מִיָּנִיקוֹת גְּבִירוֹת	נָחֶשֶׁתוֹת קְטֹרוֹת
cstr.	מַמְלָכוֹת	”	”

(a) Feminines ending in *t* (§ 16. 4. 8) belong to the segholate class.<sup>7</sup> E.g. מַמְלָכָתוֹ *his kingdom*, points back to מַמְלָכָה *kingdom*, which becomes מַמְלָכָה exactly as מֶלֶךְ becomes מֶלֶךְ. In point of fact, however, while the segholate form (e.g. מַמְלָכָה) is invariably used for the construct, and sometimes

<sup>1</sup> Kingdom.

<sup>2</sup> Lord, master.

<sup>3</sup> Lady, mistress.

<sup>4</sup> One who gives suck, a nurse, Hiph. ptc. of יָנַק *to suck* (§ 39. 1. 2).

<sup>5</sup> Copper, bronze (נָחֶשֶׁת is only poetical).

<sup>6</sup> Smoke of sacrifice, incense.

<sup>7</sup> Not, of course, if preceded by an unchangeably long vowel (e.g. עֲבָרִית). § 16. 4. 8 b.

for the absolute (*e.g.* מִשְׁמָרֶת *guard, charge*), the absolute frequently assumes the form in הַ; *e.g.* the abs. of *kingdom* is always מַמְלָכָה. Some nouns have both forms in the absolute; *e.g.* עֲצָרָה and עֲצֻרָה *an assembly*. Similarly ptc. *m.* קָטַל, *f.* קָטְלָה or קָטְלָת cstr. קָטַט, suff. קָטַלְתִּי, &c.

(b) So with nouns in *o* or *u*. *E.g.* נְחֹשֶׁתִּי comes from נְחֹשֶׁת (bronze) which becomes (first נְחֹשֶׁת and then) נְחֹשֶׁת (cf. בָּקָר), which is abs. as well as cstr. Similarly from נָבִיר *master*, נָבִירָה *mistress*, נָבִירָתוֹ *his mistress*, we should expect the cstr. to be נָבִירָת (cf. סָפֵר, סָפֵרוֹ). In point of fact, however, it is נָבִירָה, and so almost always with fem. nouns whose origin would lead us to expect נָבִירָת; *e.g.* מִינְקָתוֹ *his nurse*, מִינְקָה *nurse* (not נִינְקָה).

(c) In general the plurals are formed regularly from the *ordinary* fem., or from what would be the *ordinary* fem. if it were found. Consequently the original *mas.* must be carefully attended to, *e.g.* *m.* נָבִיר, *f.* נָבִירָה, *pl.* נָבִירוֹת (*i.e.* the plur. is *not* formed from segholate form נָבִירָת).

#### WORDS FOR PRACTICE.

דֶּרֶךְ way <sup>1</sup>	קֶרֶן <i>f.</i> horn	שִׁפְחָה <i>f.</i> maid
יָלֵד boy	רֶגֶל <i>f.</i> foot	בִּרְךָ <i>f.</i> knee <i>i</i>
לָרָה <i>f.</i> girl	חֶדֶר chamber	צְדָקָה righteousness <i>i</i>
נֶפֶשׁ <i>f.</i> soul	אָזֶן <i>f.</i> ear	קֶרֶב <i>i</i> midst
אֹכֶלָה <i>f.</i> food	גָּדֹל greatness	מִינְקָתָה <i>f.</i> nurse <i>i</i>
צֶלֶם image	נֹדֶד vow	יְרוּשָׁלַם Jerusalem <sup>3</sup>
תֵּרוֹם threshing floor	חִכְמָה <i>f.</i> wisdom	צִיּוֹן Zion
כֶּרֶם vineyard	שִׁבְטֵי tribe	נֵר lamp
זֵכֶר memory	אֶדְרָת <i>f.</i> mantle	נְתִיבָה <i>f.</i> path <sup>4</sup>
בִּקְעָה <i>f.</i> valley	שָׁמֵן to grow fat; <i>Hiph.</i> , to make fat, dull	
רְחוֹב <i>f.</i> broad open place, <i>pl.</i> רְחוֹבוֹת	קֶשֶׁת <i>f.</i> bow	

(d) A suffix defining a compound expression in the construct relationship is appended to the last word of the

<sup>1</sup> Usually *masc.*, sometimes *fem.*

<sup>2</sup> These four words take *i* instead of *a* with suffixes, &c.; *e.g.* בְּרָכִים, צִדְקָנוֹ, &c.

<sup>3</sup> The older pronunciation was undoubtedly יְרוּשָׁלַם. The later form, however, יְרוּשָׁלַם (*j'rûshāláyim*) is (like יהוה, § 10. 5 b) a so-called *Qerê perpetuum*.

<sup>4</sup> Poetical; also נְתִיב *m.*

expression, as the connection between construct and absolute must not be interrupted (§ 17. 2, Rule 2); *e.g.*

הַר קֹדֶשׁ (*a hill of holiness* =) *a holy hill*

הַר קֹדְשִׁי *my holy hill* (*the hill of my holiness*; or more strictly, *my hill-of-holiness*)

אֱלִיל בַּסֶּפֶּר *an idol of silver* אֱלִיל בַּסֶּפֶּי *my idol of silver*

בְּלִי מִלְחָמָתוֹ *his weapons<sup>1</sup> of warfare* (*the weapons of his w.*)

#### EXERCISE. TRANSLATE.

וַיִּבְרָא אֱלֹהִים אֶת־הָאָדָם בְּצַלְמוֹ: 2 לֹא דָרְכֵי דָרְכֵיכֶם:

3 וַעֲתָה יֹשֵׁב יְרוּשָׁלַם וְאִישׁ יְהוּדָה שָׁפְטוּנָא בֵּינִי וּבֵין בָּרְמִי:

4 וַיִּסְתְּרוּ אֶת־הַיָּלֶד וְאֶת־מִינְקָתוֹ מִפְּנֵי הַמַּלְכָּה: 5 גַּר לְרַגְלִי

דְּבַרְךָ וְאוֹר לְנִתְיָבְתִּי: 6 הַשָּׁמֶן לְבִהָעֵם הִזָּה וְאַזְנוֹי הַכְּבֹד:

7 וַיַּחֲבֹת הָעִיר וּמָלְאוּ יְלָדִים וַיִּלְדוּת: 8 פְּנֵי יְהוָה בְּרַשְׁעִים

לְהַכְרִית מִהָאָרֶץ זָכָר: 9 כֶּסֶף וְהַבַּד לֹא חֲפָצִי:

My king. Our kings. His books. Her righteousness. Our knees (*du.*). Thy feet (*du.*). Our horn. Their silver. My way is hid (*perf. fem.*) from my God. For all flesh had corrupted his way upon the earth. Their ways are not our ways. And all the people bowed-down upon their knees before their king. Let thine hand-maid speak in the ears of the king. My God and my king reigns upon Zion his holy hill. My mantle. Her mistress. His kingdom is an everlasting kingdom (*k. of eternity*). I will cut off their bow and all their weapons of warfare.

#### § 30. THIRD DECLENSION.

1. Besides the words resembling the perfect which form the chief elements of the first declension and the nouns having affinity with the imperfect and infinitive forming the second, there is another formation which along with the words that follow it may be called a *third declension*. This is the *act. participle* Qal, קוֹטֵל or קָטֵל, probably a later development and not found in all verbs.

*Third declension.*—The type of this declension is the *act. part.* Qal; and the declension comprises all words, whether

<sup>1</sup> Weapon (article, instrument, vessel) בְּלִי, pl. בְּלִיִּם.



participles or nouns, ending in  $\bar{e}$  (çere) with a vowel unchangeable (by nature, *e.g.* קוּטֵל, or position, *e.g.* מְסַפֵּר) in the place of the pretone. It therefore does not include nouns like יָנוּ whose pretonic vowel is changeable (§ 18).

*Rules for inflection.*—(1) In words of this class the *verbal* law of inflection is followed (§ 6. 2 f); that is, with vocalic additions, *e.g.* י, ו, נו, ם, ך, &c., the vowel in the tone, the  $\bar{e}$ , becomes vocal sh<sup>wa</sup>; *e.g.* קִטַּל, קִטְּלִי, קִטְּלָנוּ, שְׁמוֹ his name (from שֵׁם).

(2) *a.* With consonantal additions, *e.g.* כָּם, דָּ, the  $\bar{e}$  being thrown into an unaccented shut (half-open) syllable, becomes the short vowel, i.e. *e* or *i*; *i* particularly with *labials*, *e.g.* קִטְּלִי, but שְׁמָךְ (not שְׁמֶךְ) thy name.

*b.* As קוּטֵל and similar forms come from an ultimate qâtil, § 2. 2. 1 (the short *i* in the last syllable becoming in Hebrew, where it is accented, the tone-long  $\bar{e}$ , § 6. 2 a), the real vowel is strictly *i*, but this has been modified in the majority of words into *e* before the consonantal addition.

(3) Words of the participial form (קִטְּלִי, מְסַפֵּר) retain  $\bar{e}$  in cstr. and generally other words, though some take *a*; *e.g.* מְסַפֵּר mourning, cstr. מְסַפֵּר.

<i>abs.</i>	קִטַּל	מְסַפֵּר	מְסַפֵּר	שֵׁם
<i>cons.</i>	קִטַּל	מְסַפֵּר	מְסַפֵּר	שֵׁם
<i>vocalic suff.</i>	קִטְּלִי	מְסַפְּלִי	מְסַפְּדִי	שְׁמִי
<i>conson. suff.</i>	קִטְּלִיךָ	מְסַפְּלִיךָ	מְסַפְּדִיךָ	שְׁמִיךָ

2. *a.* A few monosyllabic words in  $\bar{e}$  attach themselves to this declension, the chief being בֶּן son, and שֵׁם name, which are irregular in the plural—בָּנִים, שְׁמוֹת.

*b.* Many nouns are formed by prefixing מ (probably connected with מָה, cf. § 28. 5) to the stem. Such words express *place* (מְרַבֵּץ stall, from רָבַץ to lie) or *instrument* (מְפַתֵּחַ key, from פָּתַח to open) or some more general idea (מְלָקוֹחַ plunder, from לָקַח to take).

אֵיב enemy	אֵלִם dumb	מִקֵּל staff
מְסַפֵּר mourning	מִזְבֵּחַ altar	נַעַל f. sandal, shoe,
עוֹלָל } child	עִוֵּר blind	נַעֲלִים dual
עוֹלָל }	שָׁלַח to send, <i>Pi.</i> send	שָׂרַץ to swarm
כֹּהֵן priest	אָוַי away, let go	שָׁבַע <i>Niph.</i> to swear



מִשְׁפָּט judgment	קָלַל to be light or slight,	חָנַר to gird
צְפַרְדֵּי f. frog (pl. <i>im</i> )	Pi. to curse: ptc.	פֶּסַח passover
יָרַח moon	מְקַלֵּל one who curses	עִם with
מִרְבֵּץ stall	נָבַח to bark	כִּסֵּא throne
מַפתֵחַ key	מִתְנִים loins	חֻקָּה f. statute
עָשָׂה חֶסֶד עִם to do or show kindness to ( <i>i.e.</i> in dealing <i>with</i> ),		
deal kindly with	צָרַף to smelt, test, prove	

Exercise.—Write the above nouns in cstr. sing. and with a vocalic and consonantal suff., observing which of them are of first declens.; and translate:

אָכְלוּ בְּנֵי־יִשְׂרָאֵל אֶת־הַפֶּסַח מִתְנִיָּהֶם חֲגוּרִים נֶעְלִיָּהֶם  
 בְּרִגְלֵיהֶם<sup>1</sup> וַיִּמְקְלֵם בְּיָדָם: 2 עָשָׂה מִלְכָּם חֶסֶד עִם־מִלְכֵּנוּ וְעִם  
 פְּהַיֵּנוּ וְעִם־נְבִיאֵינוּ: 3 שְׁלַחְתִּי אֶת־אֹיְבֵי וַיִּמְלֹט: 4 מִת  
 אִיבָה הַמִּבְקָשׁ אֶת־נַפְשָׁהּ: 5 וְהָלְכוּ יוֹשְׁבֵי הָאָרֶץ בְּעוֹרִים  
 וְשִׁפְףָה דָּמָם בְּעֶפֶר: 6 בְּנֵי אֶתָּה: 7 אַתֶּם בְּנֵי: 8 לֹא־אֹדֹבֵר  
 עוֹד בְּשֵׁמוֹ: 9 וּלְקַחְתֶּם אֶת־מִקְלָכֶם<sup>2</sup> בִּידְכֶם:

This (is) my son and these (are) my son's sons. He sent the frogs upon all the land. All his prophets are dumb dogs, they cannot bark. In Jerusalem is my holy throne. We took our staves in our hand. Our enemies dealt kindly with our children. These are the statutes and the judgments which ye shall keep in the land whither ye (are) crossing, thou and thy son and thy son's son. Their land swarmed-with frogs (*acc.*) in the chambers of their kings.

## § 31. VERBAL SUFFIXES.

(See Paradigm, p. 210.)

I. (a) The pronominal object after a verb may be expressed by the appropriate form of the particle *את* (*me*, *אֹתִי*, &c.; cf. § 20. 10). In point of fact, however, this construction, though relatively common in the later style, is, in the earlier style, usually reserved for cases of emphasis: *אֹתָךְ*

<sup>1</sup> ק without dagh. forte; cf. § 7. 5.

<sup>2</sup> יְדְכֶם (not יְדָכֶם), cf. Scotch *gless*, *Glesca*, for *glass*, *Glasgow*.

אָתָּו אָהַב אֲבִיהֶם מִכָּל־אָחָיו, *thee have I seen righteous, their father loved him more than* (§ 47. 1) *all his brethren,*  
 אַתָּה הָרַגְתִּי וְאֶחָהּ הִחַיִּיתִי, *thee had I slain, but her had I kept*  
*alive.* Note that in such cases the obj. precedes the verb.

(b) Ordinarily the pronom. obj. is expressed by a pronom. suffix to the verb, after the fashion of the suffixes appended to nouns; e.g. הִכְעִיסוּ *he provoked him* (הִכְעִיס, Hiph. of כָּעַס). יִשְׁמְרֶךָ *he will keep thee, וַיִּמְכְּרֶם and he sold them.*

2. The following table on p. 108 illustrates the use of the verbal suffixes, the study of which will be greatly facilitated by careful attention to the following points:

(a) The 3 *s. m. Hiph.* is chosen for the paradigm rather than the Qal because, both its vowels being unchangeable (the first short in the shut syllable, the second naturally long) the suffixes are unable to affect in any way the earlier part of the word, and thus their real nature and form can be most simply seen. Thus הִקְטִיל with 3 *s. m.* suffix gives הִקְטִילוּ, but קָטַל would not give קָטְלוּ (but קָטְלוּ), because, the first two syllables being now both open, the law of the tone (§ 6. 2 b, c) instantly begins to affect their vowels and somewhat complicates the issue for the beginner. Hence the special suitability of the Hiph.

(b) The suffixes to the vb., alike in pf. and impf. (which differ slightly) very closely resemble those to the noun (§ 19). The chief differences are in the 1st pers. sing. suffix, which is not *i*, but *nî*, and in the 3 *s. m.* and *f.* suff. to the impf. which are *êhu* and *êha*: the latter forms, however, are regularly found with nouns ending in הָ (§ 45. 3. 3); cf. מִקְנֶהָ, מִקְנֵהָ *his, her cattle* (from מִקְנֶה); cf. § 19. 1.

(c) i. The so-called connecting vowel between the vb. and the suffix is *a* in the pf. (cf. הִקְטִילָם) and *e* in the impf. (cf. יִקְטִילֵם), and of course imperative (cf. הִקְטִילֵם).

ii. This vowel, however, is not really an arbitrary *connecting* vowel, but the *a* is, strictly speaking, the final vowel in the ultimate form of the *verb*, seen, e.g., in the Arabic *qatala* = Hebr. קָטַל. The origin of the *e* is not so obvious; probably it is due to the analogy of Lamedh He vbs., § 44, where the *ê* is really part of the verb (*ay* = *ai* = *ê* = *ê*, cf. § 2. 2. 1).

## VERBAL SUFFIXES TO HIPH'IL.

PERF.	הִקְטִיל	INFIN. CSTR.	הִקְטִילָה
1 <i>s. c.</i>	הִקְטִילָנִי	(subj.) הִקְטִילָנִי (obj.)	הִקְטִילָתִנִּי
2 <i>s. m.</i>	הִקְטִילָךְ	(subj. and obj.)	—
” <i>f.</i>	הִקְטִילְךָ	”	—
3 <i>s. m.</i>	הִקְטִילֹה	PARTIC.	הִקְטִילָתוֹ
” <i>f.</i>	הִקְטִילָהּ	מִקְטִיל	הִקְטִילָתָהּ
1 <i>pl. c.</i>	הִקְטִילָנוּ	מִקְטִילִי	הִקְטִילָתֵנוּ
2 <i>pl. m.</i>	הִקְטִילְכֶם	&c.	&c., mostly as
” <i>f.</i>	הִקְטִילְכֶן	as noun	the noun
3 <i>pl. m.</i>	הִקְטִילֵם		הִקְטִילָתֶם
” <i>f.</i>	הִקְטִילֵן		הִקְטִילָתֶן
IMPERF.	יִקְטִיל	IMPER. AS IMPF.	יִקְטִילֹה
1 <i>s. c.</i>	יִקְטִילָנִי	הִקְטִילָנִי	יִקְטִילָתִנִּי
2 <i>s. m.</i>	יִקְטִילָךְ	—	יִקְטִילָךְ
” <i>f.</i>	יִקְטִילְךָ	—	יִקְטִילְךָ
3 <i>s. m.</i>	יִקְטִילָהוּ	הִקְטִילָהוּ	יִקְטִילָהוּ
” <i>f.</i>	יִקְטִילָהּ	הִקְטִילָהּ	יִקְטִילָהּ
1 <i>pl. c.</i>	יִקְטִילָנוּ	הִקְטִילָנוּ	
2 <i>pl. m.</i>	יִקְטִילְכֶם	—	
” <i>f.</i>	יִקְטִילְכֶן	—	
3 <i>pl. m.</i>	יִקְטִילֵם	הִקְטִילֵם	יִקְטִילֵם
” <i>f.</i>	יִקְטִילֵן	הִקְטִילֵן	יִקְטִילֵן

3. (a) i. The case seems more complicated when one or both of the syllables before the suffix is open: in reality it is perfectly simple, as the tone laws strictly apply (§ 6). Thus קָטַל with 3rd sing. masc. suff. becomes קָטַלוּ; the accent falls on the *ô*, in the open pretonic syllable the original — naturally becomes the tone (long) ַ, and the original ַ being now two places from the tone vanishes into sh'wa. It follows exactly the analogy of דִּבְרוּ. Thus קָטַל with the verbal suffixes becomes קָטַלְנִי קָטַלְךָ קָטַלְהוּ קָטַלְהּ קָטַלְנוּ קָטַלְכֶם קָטַלְכֶן קָטַלְתִּי קָטַלְתְּ קָטַלְתֵּנוּ קָטַלְתֶּם קָטַלְתֵּן. This *first declension* analogy (§ 18) is followed by the pf. Qal in *all* its forms (e.g. שָׂנְאָה *he hated her*) and by the

impf. and imper. Qal in *a* (e.g. וַיִּשְׁכַּחְהוּ not וַיִּשְׁכַּח and he forgot him, from שָׁכַח; וַיִּשְׁלַחְנִי send me, from שָׁלַח).

ii. Note that the vb., with 1st sing. suff. ends in נִי (ânî); with 1st pl. suff., in נִי (ânâ).

(b) Imperfects in *ō* (Qal) or *ē* (Pi'ēl, &c.) may be said to follow the analogy of the *third declension* (§ 30). E.g. Pi'ēl יִקְבֹּץ he will gather, יִקְבֹּצְךָ he will gather thee, אֶקְבֹּצֵם I will gather them. Similarly יִשְׁמֹר he will keep, יִשְׁמֹרְנִי he will keep me, יִשְׁמֹרְהוּ he will keep him, but (before a consonantal suffix) יִשְׁמֹרְךָ he will keep thee (*yishmor'khâ*).

(c) The imperat. Qal in *ō* and the infin. cstr. follow the analogy of the *second declension*, the form קָטַל being a *segholate* of the *third class* (cf. § 21. 2 a.iii., § 29. 2). Thus שְׁמֹר keep, שְׁמֹרְנִי *shom'rênî*, keep me, שְׁמֹרְם keep them, בְּשִׁמְרִי when I kept (lit. in my keeping). As the *sh'wa* is vocal (cf. § 6. 2 e) the third radical does not take daghesh lene; e.g. כָּתַבְם *kotl'bhēm*, write them, בְּכַתְּבוֹ when he wrote. This *sh'wa*, however, is necessarily silent when the suffix is הָ or כֶּם, as two vocal *sh'was* cannot come together; e.g. בָּעָבְרְכֶם when you cross. ('*obh*, closed syllable), בָּעָבְדְךָ when thou servest. (With these two suffixes, the *o* sometimes appears between the second and third radical instead of between the first and second; thus קָטַל would give קָטַלְךָ (*q'tol'khâ*) as well as קָטַלְךָ *gotl'khâ* (cf. impf. יִשְׁמֹרְךָ). Hence אֲכַלְךָ in the day of thine eating, אֲכַלְכֶם your eating.)

4. (a) When the vb. already ends in a vowel, no "connecting" vowel is necessary—or possible; the suffix is directly appended, e.g. קָטַלְתִּי, קָטַלְתֶּיךָ (note that the accent moves a place forward—hence קָטַלְתִּים; in the 3rd pers. it appears as הוּא or ו (masc.), and הָ (fem.), e.g. קָטַלְתִּיו, קָטַלְתֶּיהוּ (-*tiw*), קָטַלְתֶּיהָ; so יִקְטַלְוּ (3 pl. impf.), יִקְטַלֻּם, &c. With suffixes ending in ו the *û* of the vb. is usually written ׀, e.g. יִקְטַלְוּ, יִקְטַלְוּ׀, cf. § 4 c (they will kill him, us).

(b) Similarly in the 2nd pers. (קָטַלְתָּ) the vowel ׀ is maintained with all the suffixes except the *first sing.*, which always ends in נִי— (except in pause נִי־), e.g. קָטַלְתָּנִי; with the 3 s. m. suffix, *ā-hû* by dropping the *h* (§ 14. 1 e) contracts (through *au*) to *ô*, קָטַלְתָּו (§ 19. 1).

(c) The gaps which appear in the paradigms are explained



by the fact that the reflexive idea which would be expressed by the absent forms is in Hebrew expressed in other ways, *e.g.* Niph. Hithp. &c. (§§ 25, 26). *E.g.* *I hid myself*, not נִסְתַּרְתִּי but כִּתְּרֵתִי.

5. Before the suffixes, original verbal forms are restored.

(a) The 3rd sing. fem. pf. הָ becomes הַ or הֲ, *e.g.* הִקְטִילָתָם, הִקְטִילָתִי.

(b) The 2nd sing. fem. pf. תָּ becomes תִּי (or תִּת); *e.g.* הִקְטִילָתִי (Hiph.), קִטְּלָתִי (Qal). Only the context enables us to distinguish this from the suff. to the 1st pers.

(c) The 2nd pl. masc. pf. תָּם becomes—but very rarely—תוּ; *e.g.* הֶעֱלִיתֶנוּ *you have brought us up* (Hiph. of עלה, §§ 34, 44).

6. In the 3 s. f. pf. קִטְּלָהּ and the 3 pl. קִטְּלוּ, it has to be remembered that the sh<sup>e</sup>wa represents an original full vowel in the second syllable (קִטְלֹ). When suffixes therefore are added, not only does the initial ט become טֹ under the influence of the tone, as we have seen in the masc. (קִטְּלִי, קִטְּלוּ, &c.), but the original pathah which had become sh<sup>e</sup>wa reasserts itself, and, standing in the open pretonic, becomes טֹ; hence we get קִטְּלָתִי, קִטְּלָתָם, &c., קִטְּלוּנִי, קִטְּלוּדָם, &c.

7. Singular suffixes to the impf. and imper. are occasionally strengthened by the addition of *nûn* (known as the *nûn energicum*) which is usually assimilated to the following consonant, or if that be ה, the ה is usually dropped and the *nûn* doubled. The following forms result: יִקְטֹלֵנִי, יִקְטֹלֵהוּ. They occur chiefly in pause.

8. *Participle*.—The suffixes to the participle are practically always those of the *noun*, not of the verb; *e.g.* מְצַדִּיקִי (not מְצַדִּיקִנִי) *he who justifies me* (Hiph. ptc. of צדק), מְבַקְשֵׁיו (not מְבַקְשֵׁיהוּ) *those who seek him* (Pi. of בקש; cf. § 7. 5), רֹדְפֵיהֶם *those who pursue me, my persecutors*.

9. (a) *Inf. construct*.—The suffixes to the inf. constr. are also those of the *noun*, except that the *first* pers. sing. suff. is both nominal (י) and verbal (יִ), the nominal being used to denote the *subject*, and the verbal the *object*; *e.g.* יוֹם פִּקְדִי *the day of my visiting*, i.e. *when I visit* (poq'dhi); but לִפְקֹדֵנִי *to visit me*. In the other persons the suffix may express either subject or object; *e.g.* עַל־שָׂרְפוֹ (sor'phô) *because he burned* (lit. *on account of his burning*), לְשַׂרְפוֹ *to burn it*.

(b) The *infin. cstr.*, partaking as it does of the character of both verb and noun, has (like a verb) the power of governing an object, besides (like a noun) being able to take suffixes and prefixes. The usual order is *infin.*, subject, object.

when he kept	בְּשָׁמְרוֹ	when the man kept	בְּשָׁמַר הָאִישׁ
before he kept me			לִפְנֵי שָׁמְרוֹ אֹתִי
before the man kept me			לִפְנֵי שָׁמַר הָאִישׁ אֹתִי
on the day when I visit them			בְּיוֹם פָּקְדִי אֹתָם

(c) Instead of the *infin. cstr.* with preposition the finite form may be used with a conjunctive expression formed of the *prep.* and relative.

when I kept the man	בְּשָׁמְרִי אֶת־הָאִישׁ	or	בְּאַשְׁרֵי שָׁמַרְתִּי אֶת־הָאִישׁ
until I keep the man	” עַד שָׁמְרִי	or	” עַד אֲשֶׁר אֲשָׁמַר
after they had made a covenant	אַחֲרֵי כִּתְבָתָם בְּרִית	or	אַחֲרֵי אֲשֶׁר אָחַז אֶת־בְּרִית

נָמַל	to deal fully with, recompense, requite	טָמַן	to hide
דָּרַךְ	to tread	קָבַץ (Qal) Pi'el	to gather
קְבוּרָה	f. burying-place	לִיחַ	tablet
		לִיחַת	pl.
		מִצְרַיִם	Egyptian
		בֵּית־אֵל	Bethel

## EXERCISE. TRANSLATE.

שָׁמַרְתִּנִּי, שָׁמַרְתִּיהָ, וּשְׁמָרוֹ, לְשָׁמְרָהּ, וּלְשָׁמְרָהּ, וּשְׁמָרְנִי, וּשְׁמָרְנִי, וּלְבָשְׁנִי, תִּשְׁמָרְםָ, וְאַשְׁמָרְנָהּ, וּשְׁמָרְהוּ, תִּשְׁמָרְךָ; שְׁפָטוּנִי, שְׁפָטוּם, בְּשִׁפְטָהּ, שְׁפָטִנִי; זָכַרְתָּם, אֶזְכְּרָנָהּ, וְיִזְכְּרָהּ, יִזְכְּרוּנִי, כָּהֵן זִכְרִירוֹ, הִזְכִּירְנִי, גִּנַּכְתָּם, גִּנְבִּיהָ; וְקִבְּצָהּ, קִבְּצָם, וְקִבְּצָתִים, וּמִקְבְּצָיו, בְּקִבְּצִי, אֶמְקִבְּצָהּ, וְקִבְּצָהּ:

אֶתָּה גִּמְלָתִנִּי הַטּוֹבָה וְאֲנִי גִּמְלָתִיךָ הָרָעָה: 2 כְּפָדוּנִי בְּשִׁפְתֵיהֶם: 3 שָׁמַר אֶת־דְּבָרִי יְהוָה כְּתָבָם עַל־לִיחַ לְבָבָהּ: 4 בִּקֵּשׁ שָׁלוֹם וְרַדְּפֵהוּ: 5 הִדְרִיכֵנִי בְּנִתִיב מִצִּיּוֹתֶיךָ כִּי בֹךְ חֲפָצָתִי: 6 דִּרְשׁוּ יְהוָה בְּהַמְצָאוֹ: 7 הֲרֹג מֹשֶׁה אֶת־הַמִּצְרִי וַיִּטְמְנֵהוּ בַּחֹל: 8 יְהוָה יִשְׁמַרְךָ מִכָּל־רָע יִשְׁמַר אֶת־נַפְשְׁךָ:

I have gathered thee. I will gather her from the sides of the earth. And thou shalt keep me in thy way. Keep thou him. Before she kept the man. In the day when I visit (of my visiting) Israel, I will destroy the altars of

Bethel. Judge me according-to my righteousness. Bury me not in Egypt, but I will lie with my fathers and thou shalt bury me in their burying-place. What is man that thou rememberest him, or (and) the son of man that thou visitest him? Thy word<sup>1</sup> is proved and thy servant loveth it. Before he cut off all flesh by the waters of the flood. He promised (said) to mention him before the priests of the temple.

### § 32. IRREGULAR OR WEAK VERBS.

1. The word **פָּעַל** *to do* was used as a paradigm by the older Grammarians. Now the first letter of this verb being *Pe*, the first letter of any verb was called its *Pe*; and in like manner the second letter was called its '*Ayin*, and the third its *Lamedh*. This mode of designation is employed in *weak verbs*.

2. A weak verb is a verb which has one or more of its three stem letters a weak letter. The weak letters are the *Gutturals*, the *Quiescents*, and *Nun*, i.e. the letters **ח ה א** **נ י ו ר ע**. Thus such a verb as **נָפַל** is called a *Pe Nun* verb, because its *Pe*, i.e. its first letter, is *nun*; **יָלַד**, a *Pe Yodh* verb; **קָוָם**, a '*Ayin Waw* verb, because its second letter is *waw*; **שָׁמַע**, a *Lamedh Guttural* verb, because its third letter is a guttural: and so on. The letters '*Aleph* and *He* being gutturals at the beginning of a word and quiescents at the end have a double nomenclature, thus **נָלַח** is a *Lamedh He*, but **הָלַךְ** a *Pe Gutt.*, **כָּנַע** a *Lam. 'Aleph*, but **אָסַף** a *Pe Gutt.* In a few verbs '*Aleph*, when first radical, quiesces in the impf., as in **אָמַר**; these are called *Pe 'Aleph* verbs (§ 35). If a verb have more than one weak letter it is called after all the classes whose peculiarities it shares; e.g. **יָדָה** is a *Pe Yodh* and *Lam. He* verb. A verb like **גָּלַל** whose second and third letters are the same is called a *Double 'Ayin* verb.

3. The phrase "irregular verbs" is really a misnomer. The verbs so called are neither arbitrary nor anomalous; most of them are absolutely regular, only the paradigm form of the regular verb is modified—in strictly natural and reasonable ways—by the presence of one of the weak letters.



*E.g.* the Pī'el which doubles the middle radical (קָטַל) will necessarily assume a special form when the middle radical is a guttural, as gutturals cannot be doubled; but that special form is determined by the laws affecting gutturals with which we are already familiar (§ 8) and is not some arbitrary thing to be laboriously committed to memory (*e.g.* מָאָן for מֵאָן *to refuse*, בֵּרַךְ for בָּרַךְ *to bless*). So it is with other types of "irregular" verb, which are thoroughly regular to one who clearly understands the fundamental principles of the language described in §§ 2-10.

#### DESIGNATE THE CLASSES OF THESE VERBS.

קרא, אכל, שלח, שחט, שאף, בין, ילד, ישע, בקש, רום,  
 ברך, עבר, שקל, נחה, נחם, נגף, רעע, קלל, בוא, סבב,  
 קרע, רדף, ירא, ירה:

#### § 33. PE NUN VERBS.

(See Paradigm, p. 212.)

The letter *n* in Hebrew shows the same kind of feebleness that it has in other languages; when it is not sustained by being followed by a full vowel, its sound is apt to be lost in that of the consonant after it, *in-licio* = *illicio*; ἐν-γράφω = ἐγγράφω; יִנָּשׁ = יָנַשׁ (*yin-gash* = *yiggash*).

1. (a) When *n* stands at the end of a syllable (imperf. Qal, perf. and ptc. Niph., Hiph., Hoph.) it is in most cases assimilated to the next consonant, which is doubled, יִנָּפַל = יַפַּל, הִנָּפִיל = הִפִּיל (*yin-pōl* = *yippōl*, *hinpîl* = *hippîl*). נִנָּגַף = נִגַּף, Niph. of נָגַף *to smite*.

(b) In certain cases (*e.g.* verbs ending in ה) the Niph. and Pī'el would be indistinguishable, except for the context; cf. נִקְּהָה, Niph. *to be clean, innocent*; Pi. *to declare innocent, acquit*.

(c) In the Hoph. *u* naturally appears instead of *o* before the duplicated consonant (§ 7. 7); *e.g.* הִפִּיד, נִגִּיד (pf.) יָנִיד (impf.).

(d) The *n* is not usually assimilated in verbs whose middle radical is a guttural; *e.g.* יָנַחַל *to inherit*, impf. Qal יִנָּחַל, Hiph. יִנְחִיל. But the Niph. of נָחַם is נִחַם *to repent* (cf. § 36. 1. 3).

2. Verbs whose impfs. are in *ō* and *a* should be carefully distinguished.



(a) In vbs. with impf. in *a* (e.g. *יָנֵשׁ*, *נָנֵשׁ*) the *נ* is almost always dropped in the imperat. Qal; e.g. *נֵשׁ* (for *נָנֵשׁ*), *f.* *נִישִׁי*, *pl.* *נִישׁוּ*.

(b) It is also usually dropped in the inf. cstr., which, however, by a sort of compensation, adds the fem. termination *ת*, and then assumes the form of a *segholate* noun *נִשְׁתָּה*; the steps are *נֵשׁ*, *נִשְׁתָּה*, *נִשְׁתָּה* (exactly like *מָלַךְ*, *מִלְכָּה*, § 29). Note, however, that the vowel is regularly *i* (not *a*) when inflected (cf. *צָרַךְ*, § 29. 1 b); e.g. *נִשְׁתָּהּ* *his approaching*.

(c) *ל* before such (*segholate*) inf. constructs is pointed *לִ*; e.g. *לְנִשְׁתָּהּ* (§ 14. 1 d).

(d) In vbs. with impf. in *ō*, the *נ* is not dropped in imper. or inf. cstr.; e.g. *נָפַל*, impf. *יִפֹּל*; imper. and inf. cstr. *נָפַל*.

3. (a) The verb *נָתַן* *to give* assimilates its *final n* also in perf. *נָתַתִּי*, &c. (for *נָתַתִּי*), and infin. cstr. which is *נִתֵּן* (for *נָתַתֵּן*), and with suff. *נָתַתִּי* (for *נָתַתִּי*). It has *ē* in imperf. *יִתֵּן* and imper. *יִתֵּן*, emph. *יִתֵּן* (§ 23. 2), *f.* *יִתֵּנִי*, *pl.* *יִתֵּנוּ*.

(b) In the verb *לָקַח* *to take* the *ל* is treated like the *nun* of *Pe Nun* vbs.; e.g. impf. Qal *יִלָּקַח* (for *יִלָּקַח*), *pl.* *יִלָּקְחוּ* (§ 7. 5); imper. *קַח*, *קַחְוּ*, inf. cstr. *קַחְתִּי*, *קַחְתִּי*, &c. (§ 8. 1, *a* under influence of the guttural).

(c) The form *יִקַּח* is probably not impf. Hoph. but impf. of the old passive Qal, of which now few traces exist except the participle. *לָקַח*, which also exists, is to be regarded as the (old) pf. pass. Qal rather than as pf. Pu'al. So *יִתֵּן* pass. Qal rather than Hoph. of *נָתַן*. The Hoph. is unlikely, as no causative idea is present in these words, and the Hiph. of these verbs is not found.

(d) *ל* before these (monosyllabic or *segholate*) inf. constructs is pointed *לִ*; e.g. *לְלָקַח*, *לְלָקַח* (§ 14. 1 d).

4. *Nouns from Verbs פ"ן*.—Nouns with *m* preformative are of the form *מִתֵּן* *gifts* (coll. from *נָתַן*), as *מִפֹּל* *offal* (from *נָפַל* *to fall*), *מִכָּה* *stroke* (from *נָכָה*, Hiph. *to strike*).

<i>נָעַל</i> <i>Hi.</i> to deliver	<i>נָנַע</i> to touch ( <i>Hi.</i> to reach)	<i>נִשַּׁק</i> to kiss
<i>נָנֵשׁ</i> to approach	<i>נִשָּׂא</i> <i>Hi.</i> to deceive	<i>נָפַל</i> to fall
<i>נָנַף</i> to smite	<i>נָדַר</i> to vow	<i>נִבַּט</i> <i>Hi.</i> to look
<i>נָנַד</i> <i>Hi.</i> to tell	<i>נָנַע</i> <i>Hi.</i> to set	<i>נָחַל</i> to inherit
<i>נָנַשׁל</i> to drop off <i>intr.</i> , draw off <i>tr.</i>		<i>נִרְדָּמָה</i> <i>f.</i> a deep sleep
<i>נָבָה</i> to build	<i>נָאָרָה</i> length	<i>נָחַב</i> breadth
<i>נָעַל</i> <i>f.</i> rib, side: <i>cstr.</i> <i>נָעָלָה</i> ; <i>pl.</i> <i>נָעָלוֹת</i> , <i>cstr.</i> <i>נָעָלוֹת</i>		
<i>נָאָחַד</i> <i>m.</i> <i>אָחַד</i> <i>f.</i> one	<i>נָסָלָה</i> ladder	<i>נָאִיל</i> ram
		<i>נָת</i> <i>Gath</i>

## EXERCISE. TRANSLATE.

תֵּן, קָחוּ, נָפֹל, הִנֵּגָה, אָפִיל, הִצֵּלָה, מִצִּיל, וַיִּנְצֵלוּ, תָּנָה,  
 תִּצִּילֶם, תִּגְעֹו, נָגַף, הִגֵּד, הִגִּידוּ, תִּבְטֹ, לִנְפֹל, לִגְשֹׁת:  
 הִצִּילֵנִי מִדָּמִים אֱלֹהֵי תְשׁוּעָתִי וּלְשׁוֹנִי תִגִּיד צִדְקָתְךָ: 2 כִּי  
 תִּדּוֹר נָדָר<sup>1</sup> לַיהוָה אֶל־תִּשְׁבַּח לְשִׁלְמוֹ: 3 יִרְאוּ אֲיֹבֵיו מִגְּשֹׁת  
 אֱלֹו: 4 הִבְטִינָה הַשְּׁמִימָה וּסְפֹר הַכּוֹכָבִים: 5 וַיִּפֹּל יְהוָה  
 מִרְדְּמָה עַל־הָאָדָם וַיִּקַּח אֶחָת מִצִּלְעוֹתָיו וַהֲצִלַּע אֲשֶׁר לָקַח  
 בָּנָה לְאִשָּׁה: 6 אָמַר הָאָדָם הָאִשָּׁה אֲשֶׁר נָתַתָּ<sup>2</sup> עִמָּדִי הִיא  
 נִתְּנָה־לִּי מִן־הָעֵץ: 7 אָמַר יְהוָה אֶל־אֲבָרָם הִתְהַלֵּךְ בְּאָרֶץ  
 לְאֶרְכָּה וּלְרַחֲבָה כִּי לֹהֵ אֶתְנַנָּה וַיִּפֹּל אֲבָרָם עַל פָּנָיו:  
 8 חָלַם יַעֲקֹב וַהֲנִה סֶלֶם מַצֵּב אֶרְצָה וְרָאשׁוּ מַגִּיעַ הַשְּׁמִימָה:  
 9 נִתְּנוּ בְיָד מַלְכֵי הָאֲרָצוֹת: 10 שֶׁל נַעֲלִיד מַעַל רַגְלִיד כִּי  
 הַמָּקוֹם אֲשֶׁר אַתָּה עוֹמֵד עָלָיו אֲדַמְת־קֹדֶשׁ הוּא: 11 וַיֹּאמֶר  
 לוֹ הַמֶּלֶךְ תִּנְהַלֵּי אֶת־כֶּרֶמְךָ בְּכֶסֶף וַיֹּאמֶר לֹא־אַתָּן לָךְ  
 אֶת־כֶּרְמִי:

Give ye. I will not give my silver and my gold. Tell it not in Gath. Look not (*f.*) after thee, lest God smite thee. Deliver me, for thou art my salvation. Let them give glory to Yahweh because of his loving-kindness. When I gave the woman to the man for wife. I will deliver thee, and thy tongue shall tell-of righteousness. The serpent deceived her and she took of the tree and gave to her husband. They feared to draw near, lest they should be smitten before their enemies. Thou hast caused a deep-sleep to fall upon me. And he brought near the man and he took him in his arms and kissed him (*dat.*).

## § 34. PE GUTTURAL VERBS.

(See Paradigm, p. 214.)

See the rules for Gutturals, § 8.

1. By § 8. 2 a, a gutt. requires a *hateph* for simple sh<sup>o</sup>wa vocal (2 pl. perf., imper., infin. cstr., Qal: thus קָטַלְתָּם, קָטַלְתָּם, but עִמָּדִי, עִמָּדִי; אֶבְלָתָם, but אֶבְלָתָם, § 8. 2 b).

<sup>1</sup> ל is pointed as if read to אֲדַנִּי which was substituted for יהוה, § 10. 5 b.

<sup>2</sup> Alternative form to עִמָּי = *with me*, 1 s. suff. to עִמָּי *with* (cf. p. 142, note 1).

<sup>3</sup> See § 7. 6.

2. (a) By § 8. 1 b, *i* before gutt. becomes *e*, and by § 8. 2 a the short vowel usually repeats itself under the gutt. in a *hateph* corresponding to itself. Thus:

<i>Niph. pf.</i>	נָקַטַל	in gutt.	נָעַמַד and then	נָעַמַד
<i>Hiph. pf.</i>	הִקְטִיל	„	הָעַמִּיד „	הָעַמִּיד
<i>Hiph. inf.</i>	הִקְטִיל	„		הָעַמִּיד
<i>Hoph. pf.</i>	הִקְטַל	„		הָעַמַד
<i>Qal impf.</i>	(יִקְטַל) primary form	יִקְטַל in gutt.		יָעֻמַד
<i>Qal impf.</i>				
<i>of stat. vb.</i>	יִכְבַּד in gutt.		יָאָהַב and then	יָאָהַב

(b) Note that in stative vbs. (impf. in *a*) the guttural has *e* in impf. Qal; in active vbs. (impf. in *ō*) it has *a*, which is really the original vowel of the impf. (§ 21. 1 a). Thus the combinations are יִקְטַל and יָאָהַב; except that before א even imperfects in *ō* have *e*, e.g. יִאָסֵף *he will gather*.

(c) The gutturals usually, though not always, take a composite sh<sup>w</sup>a at the end of a syllable, cf. נָעַזַב, יָעַזַב (*Niph.*) *he was forsaken*, הִאֲמִין (*Hiph.*) *he trusted*; in most cases, however, though not in all (e.g. יִחַלֵּם *he will dream*, יִחְרִישׁ *he will be silent*) ה takes *silent* sh<sup>w</sup>a; e.g. יִחְפֹּם *he will be wise*, יִחְדַּל *he will cease*, יִחְסַר *he will lack*, יִחְמוֹד *he will desire* (cf. § 8. 2). A few use both forms, חָשַׁב *to devise*, יִחְשַׁב and יִחְשֹׁב.

(d) Note that in forms ending ה, י, ו, the composite sh<sup>w</sup>a of the guttural is necessarily changed into the corresponding short vowel, and the syllable is half open; e.g. *sing.* יָעַמַד, *pl.* (cf. יִקְטִלוּ) יָעַמְדוּ which, as two vocal sh<sup>w</sup>as cannot come together, becomes יָעַמְדוּ *ya'am'dhû* (§ 6. 2 d. ii.); 3 *s. m.* נִאֲסְפָה, *f.* (cf. נִקְטְלוּ) נִאֲסַפָה which becomes נִאֲסַפָה *she has been gathered or taken away*.

3. (a) By § 8. 4 the gutt. cannot be doubled, but remaining single, causes the preceding short vowel to become its tone-long. Only the impf. (imper. and inf.) Niphal are affected; e.g. יִקְטַל, but יָעַמַד (for יָעַמַד). So with יִרְפָּא; ר; יִרְפָּא *he shall be healed*.

(b) In the *Hiph. pf.* with *waw* cons. and the consequent throwing forward of the accent (§ 23. 3. 4), the װ becomes —: thus הָעַמְדָּת *thou hast stationed*, but יִהְיֶה עֹמְדָתָּ *and thou wilt station*. This change



occurs elsewhere at a distance from the tone; *e.g.* אָלִי (poetic form of אָל), but אֲלֵיכֶם, cf. § 8. 2 b.

חלם to dream	עמד to stand	יְהִישֶׁע Joshua
עבר to pass, cross	חבק <i>Pi.</i> to embrace	הרג to slay
רחק to be distant,	חטא to sin	חשב to count
[withdraw, refrain	אחז to take hold of	חזק } to be strong
עזב to leave, forsake	חבש } to bind	אמץ }
עבד to serve, till	אסר }	אמן <i>Hi.</i> to believe
חכם to be wise	אָרַךְ to be long :	אֵיךְ how ?
נָהַר river	<i>Hiph.</i> to prolong	עָשַׂן to smoke
נְהַרִים, oftener נְהָרוֹת, <i>pl.</i>		

#### 4. Nouns from *Pe Gutt. verbs.*—

	First declension.			Second declension.		
<i>sing. abs.</i>	חָכֵם	אֲדָמָה	מֵאֵכֶל	עֶבֶד	עֵגֶל	חֹדֶשׁ
<i>cstr.</i>	חָכֵם	אֲדָמָה	מֵאֵכֶל	"	"	"
<i>plur. abs.</i>	חֲכָמִים	אֲדָמוֹת		עֲבָדִים	עֲגָלִים	חֳדָשִׁים
<i>cstr.</i>	חֲכָמִי	אֲדָמוֹת		עֲבָדֵי	עֲגָלֵי	חֳדָשֵׁי
	(wise)	(ground)	(food)	(servant)	(calf)	(month)

(a) In *first declens.*—Rule 2 of Gutturals (§ 8. 2) applies.

Note *cstr. pl.* חֲכָמִי (not of course חֲכָמִי like דִּבְרִי, cf. § 6. 2 d. ii.).

(b) In *second declens.*—2nd class, the gutt. often depresses *i* to *e* (§ 8. 1 b); hence עֲנִילִי not עֵנִילִי. With nouns of the 1st and 2nd class the composite *sh'wa*, where necessary, is *hateph pathah* (עֲבָדִים, עֲגָלִים, cf. § 6. 2 c. iii.); with nouns of the 3rd class it is naturally *hateph qāmeç* (חֳדָשִׁים, § 29).

(c) In *third declens.*—No effects follow, because the vowel accompanying the guttural is unchangeable; *e.g.* חֲמֹד, חֲמָדִים *desiring*, מֵאִסֵּף, מֵאַסְפִּים (*Pi. ptc. gathering*; for ס, cf. § 7. 5).

#### EXERCISE. TRANSLATE.

וַיַּעֲזֹב כָּל-אֲשֶׁר לוֹ בְּיַד יוֹסֵף: 2 הֵינָה שְׁנֵי הַמְּלָכִים לֹא  
עָמְדוּ לְפָנָיו וְאִידָּה בָּעָמֶד אֲנַחְנוּ: 3 וַיִּזְכֹּר אֱלֹהִים אֶת-יִנּוֹחַ  
וַיַּעֲבֵר רוּחַ גְּדוּלָּה עַל-הָאָרֶץ: 4 וַיִּנְחַל־מָהָה חִלּוֹם בְּלִילָה אַחַד

<sup>1</sup> The form with final ה is often used in the 1st pers. both sing. and pl. (esp. in the later books); *e.g.* וְאֲשַׁלְּחָהּ and *I sent*, Gen. 32. 6.



אֲנִי וְהוּא: 5 חֶזֶק וְאַמֵּץ כִּי אֶתָּה תִּנְחֹל אֶת־הָעָם הַזֶּה  
 אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי לְאַבוֹתֶם לָתֵת לָהֶם: 6 וְאַבְרָם  
 הָאֵמִין בַּיהוָה וַיַּחְשְׁבֶהָ לוֹ עֲדָקָה: 7 תְּנַהֲלֵנוּ אֶת־הָאָרֶץ  
 הַזֹּאת וְאַל־תַּעֲבֹרֵנוּ אֶת־הַנָּהָר: 8 שְׁלַחְנִי יְהוָה לַחֲבֹשׁ לְנִשְׁפָּרִי  
 לֵב: 9 אִם־רָעַב שָׂנְאָה הָאֲכִילָהּ לָהֶם: 10 גַּע בְּהָרִים  
 וַיַּעֲשֵׂנוּ: 11 אֶל־תַּעֲזֹב חֲכָמָה אֶהְיֶה וְתִשְׁמָרְךָ: 12 וְאַתָּם  
 אֶל־תַּעֲמִדוּ רַדְפוּ אַחֲרֵי אֵיבֵיכֶם כִּי נָתַנָּם יְהוָה אֱלֹהֵיכֶם  
 בִּידְכֶם:

Abraham saw a ram taken by (p) his horns. Pass not the river, lest ye be smitten before your enemies. Our land shall not be tilled, for our enemies shall stand in the midst-of-her. Let me cross the river, that I may make this people inherit the land which Yahweh sware unto their fathers to give them. Love wisdom, forsake her not. They said unto him, To bind thee have we come down, to give thee into the hand of thine enemies. And the people served (pl.) their God all the days of Joshua, and all the days of the elders who prolonged days after Joshua. And he made to pass his children in the fire.

### § 35. PE 'ALEPH VERB.

(See Paradigm, p. 215.)

1. (a) *Pe 'Aleph* verbs are a sub-class of *Pe Gutt.* verbs. They have one peculiarity,—in impf. *Qal 'Aleph* quiesces in the vowel *ô*; in all other respects they are *Pe Gutt.* This *ô* is for *â*: thus יֹאמֵר = יֵאמֹר = יֹאמֵר (cf. Arab. *salâmu*, سَلَامُ, § 2. 2. 1) = יֹאמֵר, by a curious process known as *dissimilation*, intended to prevent two similar vowels (here *ô*) from following one another in the same word (cf. ראִשׁוֹן *first*, from ראִשׁ *head*).

The verbs belonging to this class are *five*: אָבַד *to perish*, אָכַל *to eat*, אָמַר *to say*, אָבָה *to be willing*, אָפָה *to bake*.

(b) A few verbs have both this quiescent form and the regular *Pe Gutt.* form; e.g. גָּרַשׁ *grasp, seize*, impf. יֹאחֲזֵה and (rarely) יֹאחֲזֵה; גָּאָף *to gather*, impf. יֹאגֹף and (rarely) יֹאגֹף (for יֹאגֹף).

(c) Note that in the last vb. the quiescent *א* is dropped, as sometimes elsewhere; e.g. תֹּאמְרוּ = תֹּאמְרוּ *ye shall say*, and

regularly in the 1st pers. sing. of these verbs; e.g. אָמַר (for אֶאמַר) *I will say*.

2. (a) The impf. is in *a* (יֹאכַל), but often (cf. יֹאחֲזִי), especially in pause, in *ē* (יֹאכֵל).

(b) This does not apply to אָכַח and אָכַה, whose impf., like that of all *Lamedh He* verbs (§ 32. 2), ends in *h* (§ 44. 1 b); e.g. יֹאכֶה.

3. (a) אָמַר in impf. with waw consec. and retracted accent (§ 23. 3. 4) has the form וַיֹּאמֶר *and he said*.

(b) In inf. cstr. (אֹמֵר) with *l*, it becomes (לֹאֲמֹר =) לֹאֲמֹר *dicendo, saying* (§ 14. 1 c). But not so with other verbs; e.g. לֹאֲכֹל (not לֹאכֵל) *to eat*.

שָׁמַן *Hiph.* to rise early פְּלִשְׁתִּים Philistines שָׁמְשׁוֹן Samson  
נְחֹשֶׁת *m.* copper, bronze: *dual* נְחֹשֶׁתַיִם fetters of copper or bronze  
נָקִי (twice written נָקִיא) clean, innocent מָחָר to-morrow  
בִּשַׁל *Pi.* to boil, seethe אַחֵר another (next) חָבֵא *Hiph.* hide

## EXERCISE. TRANSLATE.

וַיֹּאמֶר יְהוָה אֶל־הָאָדָם מִכָּל־עֵץ הָגֶן אָכַל תֹּאכֵל: 2 אִם־  
1 תֹּאבֹו וּשְׂמִיעָתָם טוֹב הָאָרֶץ תֹּאכְלוּ: 3 וְהָאֲבִלָּתִים אֶת־בָּשָׂר  
בְּנִיָּהֶם וְאֶת־בָּשָׂר בְּנֹתֵיהֶם: 4 קַח־לָהּ מִכָּל־מִאֲכָל אֲשֶׁר  
יֹאכֵל וְהָיָה לָהּ וּלְהֶם לֶאֱכֹלָהּ: 5 יְהוָה אֵל־נָא נֹאכְדָה בְּנִפְשׁ  
הָאִישׁ הַזֶּה וְאֶל־תֵּתֶן עָלֵינוּ דָם נָקִיא: 6 וַיֹּאמֶר הַמֶּלֶךְ אֶל־  
הָאִשָּׁה מִה־לָּךְ וַתֹּאמֶר הָאִשָּׁה הִנֵּנִי אֹמְרָה אֵלַי תֵּנִי אֶת־  
בְּנִי וְנֹאכְלֶנּוּ הַיּוֹם וְאֶת־בְּנִי נֹאכֵל מָחָר: וְנִבְשַׁל אֶת־בְּנִי  
וְנֹאכְלֶהּ וַאֲמַר אֵלֶיהָ בַּיּוֹם הָאֶחָד תֵּנִי אֶת־בְּנִי וְנֹאכְלֶנּוּ  
וַתַּחֲבֵא אֶת־בְּנָהּ: 7 וַתִּקַּח הָאִשָּׁה מִפְּרִי הָעֵץ וַתֹּאכֵל וַתֵּתֶן  
גַּם לְאִישָׁהּ וַיֹּאכֵל: 8 הָאֲכַלְתֶּם לֶחֶם בַּמַּדְבָּר:

Ye shall eat of the fruit of your ways. Let us not perish for his soul. And he called the people to eat and they ate. And the children of Israel said, Who will let-us-eat (*Hiph.*) flesh? Ye shall not eat any carcase; to the stranger ye shall give it and he shall eat it. And the woman said, The serpent beguiled me and I ate. Give me flesh that I may eat.<sup>2</sup> It shall not be eaten, it shall be burned in the fire. And the dogs ate the flesh of my calf. And the man rose-

<sup>1</sup> 2nd plur. impf., § 44. 2. 1.

<sup>2</sup> Waw with *Cohort.*, § 23. 1. 2.

early in the morning and he told all these words in the ears of his servants. The Philistines gathered together (אָסַף, *Niph.*) and seized Samson and bound him with fetters of bronze.

### § 36. 'AYIN GUTTURAL VERBS.

(See Paradigm, p. 216.)

1. (1) *a.* By § 8. 1 a the gutt. prefers the *a* sound, hence impf. and imper. Qal end in *a*; e.g. יִשְׁחַט, שָׁחַט, not יִשְׁחֹט, שָׁחֹט. (But inf. cstr. has *ō*; e.g. שְׁחֹט, § 22. 3.)

*b.* Impf. with suff. יִשְׁחַטְנִי not "יִשְׁחֹ", cf. § 31. 3 *a.*

*c.* Often, too, the pf. Pi'el has *a*; e.g. נָחַם (not נָחֵם) *to comfort*; but שָׁחַת *to destroy*.

(2) By § 8. 2 a the gutt. must have a *hateph* as indistinct vowel, hence with the terminations ה, י, ו, the middle gutt. is pointed with *h. pathah*, as שָׁחַטוּ, שְׁחַטוּ, not שְׁחֹטוּ (cf. קָטְלוּ), &c.; cf. 8. 3 *b.* The first vowel of the imper. *s. f.* and *pl. m.* is naturally *a*; e.g. שְׁחַטוּ, שְׁחַטִּי.

(3) *a.* By § 8. 4 the gutt. cannot be doubled, hence Pi'el, Pu'al, Hithp. must omit *dag. f.* from the middle radical. The preceding vowel becomes tone-long *always* before ר, as pf. Pi. בָּרַךְ for בִּרְךָ: 2 pl. בִּרְכֶם (not בִּרְךְ; the .. remains unchangeable, as the first syllable is virtually closed, § 8. 4 *b.*), Pi. יְבָרַךְ for יִבְרַךְ (impf.), בִּרְךָ (imper.), יְבָרַךְ for יִבְרַךְ (impf. Pu'al).—The preceding vowel becomes tone-long *generally* before א, as מָאָן, impf. יִמָּאֵן *to refuse*; before ה, ח, and ע the short vowel usually remains and the guttural is regarded as virtually doubled; e.g. נָחַם (not נָחֵם), impf. יְנַחֵם (not יִנֶּה), Pu. נָחַם (not נָחֵם). So בָּעַר *to burn, consume, remove*.

*b.* In בָּרַךְ when the vowel of the כ is accented, the ר takes composite instead of simple sh"wa; e.g. בִּרְכֵנוּ they blessed, בִּרְכֵנִי bless me.

#### 2. Nouns from 'Ayin Gutt. verbs.

	First declension.		Second declension.			Third declension.
<i>sing. abs.</i>	נָחַר	נָעַר	פָּחַד	פָּעַל	רָחַב	כָּהֵן
<i>cstr.</i>	נָחַר	"	"	"	"	"
<i>voc. suff.</i>	נָחָרִי	נָעָרִי	פָּחָדִי	פָּעָלִי	רָחָבִי	כָּהֵנִי
<i>cons. suff.</i>	נָחָרְךָ	נָעָרְךָ	פָּחָדְךָ	פָּעָלְךָ	רָחָבְךָ	(כָּהֵנְךָ)
<i>plur. abs.</i>	נָחָרִים	נָעָרִים	פָּחָדִים	פָּעָלִים	(רָחָבִים)	כָּהֵנִים
<i>cstr.</i>	נָחָרִי	נָעָרִי	פָּחָדִי	פָּעָלִי	(רָחָבִי)	כָּהֵנִי
	(river)	(lad)	(fear)	(work)	(breadth)	(priest)



Like פֶּחַד is the preposition תַּחַת *under, instead of*, which, like אֶל, takes *plur.* suffixes, תַּחַתַּי, תַּחַתֶּיךָ, תַּחַתֵּינוּ, &c.

(1) In *second declens.* words primarily of the form נֶעַר, פֶּעַל, &c. (§ 29), naturally take, under the influence of the guttural, as their helping vowel —, not ִ (as in מֶלֶךְ, בֶּקֶר), and words of the 1st class or *a*-type (מֶלֶךְ) preserve the original pathah (cf. נֶעַר), thus yielding the form נֶעַר; words of the 2nd class, with the vowels ִ ֶ (cf. סֶפֶר), do not exist; words of the 3rd class are formed as we should expect (cf. בֶּקֶר), *e.g.* פֶּעַל.

(2) Suffixes are added in strict accordance with the rules; *e.g.* נֶעַרִי (cf. מֶלְכִי) becomes נֶעַרִי because gutturals except ה (§ 8. 2 a) (cf. פֶּחַדִי) prefer the composite. נֶעַרְךָ (cf. מֶלְכְּךָ) becomes first נֶעַרְךָ and then נֶעַרְךָ because two vocal sh<sup>e</sup>wa's cannot come together (§ 6. 2 d. ii.). Similarly פֶּעַל with suffix becomes first פֶּעַלִי (cf. בֶּקֶרִי) then פֶּעַלִי: so פֶּעַלְךָ *po'el'khâ* becomes first פֶּעַלְךָ and then פֶּעַלְךָ *po'ol'khâ*. But ה takes the simple sh<sup>e</sup>wa and closes the syllable, cf. רַחֲבִי.

(3) Š<sup>g</sup>hol appears instead of pathah in the words לֶחֶם *bread*, רֶחֶם *womb*, אֶהָל *tent*, בָּהֶן *thumb*.

טָהַר	to be clean	שָׁרַת <i>Pi.</i>	to serve	נָדַשׁ <i>Pi.</i>	to drive
שָׁחַת	to slay	לָחַם <i>Ni.</i>	to fight	סָעַד	{ to sustain refresh
צָעַק	to cry	בָּרַךְ <i>Pi.</i>	to bless		
זָעַק		שָׁעַן <i>Ni.</i>	to lean	מִנְחָה <i>f.</i>	offering
אָבַל	to mourn	בָּחַר	to choose	נֶסֶךְ	drink-offering
טָעַם	to taste	רָחַץ	to wash	עֵדֶן	Eden <sup>1</sup>
מִשְׁפָּחָה <i>f.</i>	clan	שָׁעַר	gate	כּוּשׁ	Cush (Ethiopia)

## EXERCISE. TRANSLATE.

טָהַרְנִי, טָעַמְנוּ, בָּרַכְנוּ, יִשְׁרַת, נִצְעֲקוּ, וְיִלְחַמְנוּ, יִשְׁהָר, אֶרְחֹץ,  
רַחֲצֵת, אֶרְחֹצֶה, נִבְחָרָה, מִצָּעַק, בָּעָלִי, שְׁעָרֶיךָ:  
יִקְחֶנָּה מֵעַט מֵיִם וְרַחֲצֵנוּ רַגְלֵיכֶם וְהִשְׁעֲנוּ תַּחַת הָעֵץ:  
וְאִקְחָה פֶת־לֶחֶם וְסָעַדְתִּי לְבִבְכֶם אַחֲרֵי תַעֲבֹדוּ: 2 וַיִּגְרֹשׁ יְהוָה

<sup>1</sup> Perhaps connected in the Hebrew mind with עֵדֶן *delight*.

<sup>2</sup> See § 33. 3 c.



אֶת־הָאָדָם וַיִּשְׁלַחְהוּ מִן־עֵדֶן לַעֲבֹד אֶת־הָאֲדָמָה אֲשֶׁר<sup>1</sup> לָקַח<sup>2</sup>  
 מִשָּׁם: 3 הִכְרַת מִנְחָה וְנָסַף אָבְלוּ הַכֹּהֲנִים מִשְׁרָתִי יְהוָה:  
 4 וַיִּבְרְכוּ הַכֹּהֲנִים אֶת־בְּנֵי יִשְׂרָאֵל לֵאמֹר יִבְרַכְךָ יְהוָה וַיִּשְׁמְרָךָ  
 יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ: 5 וַיִּזְעַקוּ בְּנֵי יִשְׂרָאֵל אֶל־יְהוָה לֵאמֹר  
 עֲזֹבֵנוּ אֶת־אֱלֹהֵינוּ וְנַעֲבֹד אֶת־הַבְּעָלִים: 6 וַאֲבָרְכָךָ וַאֲגִדְלָךָ  
 שְׁמֶךָ וַאֲבָרְכָה מְבָרְכֶיךָ וְנִבְרְכוּ בְּךָ כָּל מְשֻׁפָּחַת הָאֲדָמָה:  
 7 בְּרָכִי נַפְשִׁי אֶת־יְהוָה וְאֶל־תִּשְׁכַּח כָּל־חֲסָדָיו: 8 בּוֹיֹם  
 הָהוּא תֹאמְרִי לִי אִישִׁי וְלֹא תִקְרָאִי לִי עוֹד בַּעֲלִי:

Beyond the rivers of Ethiopia. Our feet shall stand in thy (f.) gates (O) Jerusalem. Thou shalt love Yahweh thy God and him thou shalt serve. And your fathers cried unto me and said, We shall perish from the violence of our enemies. And she said unto her husband, Drive out this maid-servant and her son. And they forgot Yahweh, and he sold them into the hand of their enemies and they fought against<sup>3</sup> them. And they took wives<sup>4</sup> from all whom they chose.

### § 37. LAMEDH GUTTURAL VERBS.

(See Paradigm, p. 218.)

1. The peculiarities of *Lam. Gutt.* arise chiefly from the first law of gutturals—that all final gutturals must have an *a* sound before them. The real question is: in what cases does the *pathah* dislodge a long vowel (cf. יִשְׁלַח with יִקְטֹל), and in what is it written additional to it, and furtive (cf. שְׁלַח)?

(1) *Unchangeably* long vowels naturally are retained, taking *path. furtive* between them and the gutt.; e.g. שְׁלֹחַ (inf. abs. Qal), שְׁלֹחַ (pass. ptc.), הִשְׁלִיחַ (Hiph. pf.), יִשְׁלִיחַ (impf.).

(2) a. The *tone-long* vowels  $\bar{e}$  and  $\bar{o}$  are displaced by *pathah*; e.g. impf. and imper. Qal יִשְׁלַח (cf. יִקְטֹל), שְׁלַח (with suff. יִשְׁלַחְנִי, § 31. 3 a. i.); impf. Niph. יִשְׁלַח (cf. יִקְטֹל), impf. Pi. יִשְׁלַח, also pf. Pi. שְׁלַח; Hiph. juss. יִשְׁלַח (waw consec. וַיִּשְׁלַח), imper. הִשְׁלַח, &c. (But inf. cstr. Qal retains  $\bar{o}$ , שְׁלַח.)

<sup>1</sup> See § 33. 3 c.

<sup>2</sup> See § 13. 2 a.

<sup>3</sup> ב.

<sup>4</sup> נָשִׁים, *pl.* of אִשָּׁה (p. 153).

b. Exceptions :  $\bar{e}$  remains—(a) in pause, *e.g.* יִשְׁלַח (Niph.), מִשְׁלַח (Pi.); (b) in participles abs., *e.g.* שֹׁלַח (f. שֹׁלַחַת); (c) in infin. abs., *e.g.* שְׁלַח, Pi. (but constr. שִׁלַּח).

c. Final  $\aleph$  usually has  $\bar{o}$  in impf. (*e.g.* יִסְפֹּר to count, יַעְבֹּר to cross) except in stative verbs חָסַר to lack, יָחַסַר.

(3) Under the Tone the gutt. retains sh<sup>e</sup>wa silent, as שֹׁלַחְתִּי; except before another vowel-less consonant in 2 fem. sing. where a furt. path. slips in between the consonants without removing dag. from the 2nd, שֹׁלַחַת shaláhat (probably an attempt to combine two traditions, שֹׁלַחַת and שִׁלַּחַת).

## 2. Nouns from verbs Lam. Guttural.—

	First declension.	Second declension.	Third declension.
sing. abs.	רָשַׁע שְׂמַח זָרַע נֶשֶׁמַע רָמַח מִזְבֵּחַ		
cstr.	רָשָׁע שְׂמַח	” ” ”	מִזְבֵּחַ
cons. suff.	רָשָׁעוּד שְׂמַחוּד זָרָעוּד נֶשְׁמָעוּד רָמָחוּד מִזְבְּחוּד		
plur. abs.	רָשָׁעִים שְׂמַחִים זָרָעִים (נֶשְׁמָעִים) רָמָחִים מִזְבְּחוֹת		
cstr.	רָשָׁעִי שְׂמַחִי זָרָעִי (נֶשְׁמָעִי) רָמָחִי		”

and שְׂמִיחַ, § 22. 4.

(wicked) (rejoicing) (seed) (report) (lance) (altar)

In *second declension* the final short vowel is naturally *a* before the guttural (§ 8. 1), and in all the declensions the quasi-vocal sh<sup>e</sup>wa before the consonantal suffixes *ka*, &c., becomes a *hateph* (therefore not simply רָשָׁעוּד, זָרָעוּד, &c.).

שִׁלַּח to send ✓	נָטַע to plant ✓	נָשַׁח to forget ✓
זָרַע to sow ✓	שָׂבַע to be satisfied ✓	צָלַע to halt ✓
זָרַח to rise (shine) ✓	לָקַח to take ✓	צָמַח to sprout ✓
שָׁמַע to hear ✓	רָשָׂא Hiph. to make grow	מָשַׁח to anoint ✓
יַבּוֹק Jabbok ✓	פְּנוּאֵל Penuel	שָׁחַר dawn
נַחַל torrent, torrent valley, wady	שָׁעַ deliverance, salvation ✓	אָבַק Niph. to wrestle ✓
שָׁבַע Niph. to swear, Hiph. cause to swear	פְּנִיעִי Canaanite	
נָחַץ pull down, break down ✓	מָלַח salt ✓	מָעַבַר ford ✓

## EXERCISE. TRANSLATE.

אֲשָׁמַע, אֲשָׁמְעָה, בְּהִשְׁמַע, תִּשְׁמַע, שִׁלַּח, שְׁלַח, שִׁלַּחְתִּי, שִׁלַּחְתָּ, אֲשָׁלַחְתִּי, יִשְׁלַחְתָּ, שְׁלַחְתָּ, נֶשְׁלַחְתָּ;  
הִנֵּה אֲנִי שֹׁלַח מַלְאָךְ לְפָנֶיךָ לְשַׁמְרָה בְּדֶרֶךְ הַשָּׂמֶר מִפְּנֵי

וְשָׁמַע בְּקוֹלוֹ: 2 אֲבִיּוֹנִי צִיּוֹן אֲשָׁבִיעַ<sup>1</sup> לָחֶם וְכֶהֱנִיָּה אֶלְבִּישׁ  
 יֵשַׁע: 3 וַיִּשְׁמַע יְהוָה בְּנִי בָעֶדֶן וַיַּצְמַח מִן־הָאֲדָמָה כָּל־עֵץ נֹחֵם  
 לְמִרְאָה וְטוֹב לְמֵאֵכֶל: 4 וַיִּקַּח יַעֲקֹב אֶת־נִשְׁוֹי וְאֶת־יִלְדָיו  
 וַיַּעֲבֹר אֶת־מִצְרַיִם וַיִּבְרַח: וַיִּקְחֵם וַיַּעֲבֹרֻם אֶת־הַיַּם־סוּף וַיַּעֲבֹר  
 אֶת־אֲשֶׁר לוֹ: וַיֹּאבֶק אִישׁ עִם יַעֲקֹב וַיֹּאמֶר הָאִישׁ שְׁלַחֲנִי כִּי  
 עָלָה הַשָּׁחַר וַיֹּאמֶר לֹא אֲשַׁלְּחֶהּ כִּי אִם בִּרְכָתִנִּי: וַיֹּאמֶר לוֹ  
 הַמֶּלֶאֶךְ לֹא יֹאמֶר עוֹד יַעֲקֹב שָׁמָּה כִּי אִם יִשְׂרָאֵל וַיִּבְרַךְ אֹתוֹ  
 שָׁם: וַיִּזְרַח לוֹ הַשָּׁמֶשׁ כַּאֲשֶׁר עָבַר אֶת־פְּנוּאֵל וְהוּא צָלַע  
 עַל־יָרְכּוֹ: 5 וַיִּשְׁבִּיעֵנִי לֵאמֹר לֹא־תִקַּח אִשָּׁה לְבָנִי מִבְּנוֹת  
 הַכְּנָעִנִי אֲשֶׁר אֲנִי יֹשֵׁב בָּאָרֶץ: 6 הַשְׁמִיעֵנִי בִּבְקָר חֶסֶד  
 כִּי־בךְ בִּשְׁחַתִּי:

This song shall never be forgotten. In the day of his being anointed (*Niph.*). And now lest he put forth (send) his hand and take of the tree of life and eat and live<sup>2</sup> for ever. Yahweh will give you in the evening flesh to eat, and bread in the morning to be satisfied (*inf. Qal*). He caused thee to hear his words out of the fire. Let those-loving (*ptc. cstr.*) thy salvation say: Let God be great! Ye shall surely hearken to the voice of my messenger, when I send him to you. And Samuel said, Speak, Yahweh, for thy servant is listening (*ptc.*). And he fought against the city all that day, and he took the city, and the people that (was) in it he slew, and he pulled down the city and sowed it with salt (*acc.*).

### § 38. LAMEDH 'ALEPH VERBS.

(See Paradigm, p. 220.)

The irregularities of the remaining classes of verbs (except verbs *Double 'Ayin*, e.g. כָּנַב) arise from the presence of some of the quiescents א ו י in the stem. Verbs א'פ, in which א quiesces in the imperfect only, have been already treated, § 35.

I. *Verbs Lamedh 'Aleph.*—When א is third stem-letter, it causes the following peculiarities:

(1) At the end of a syllable א is silent after the pre-

<sup>1</sup> On double *accus.* see § 27. 1 d; cf. § 38. 3.

<sup>2</sup> Cf. p. 87, note 5.



ceding vowel, which is lengthened, as the syllable is now virtually open, § 9. 1. Thus *a* in pf. and impf. Qal (cf. § 37), pf. Niph., &c., becomes *ā*. Thus מָצַא (קָטַל) practically = מָצָא which must become מָצָא (§ 5. 3 a), that is, מָצָא. So יָמַצַד (יָבַד); with suff. יִמְצָאֵנִי, § 3 I. 3 a. i.), נִמְצָא (נִקְטַל), &c.

(2) In perf. Qal of *active* verbs (those in *ā*) the vowel *ā* remains throughout, as (מָצַאֲתָ = ) מָצָאֲתָ.

(3) a. In perf. Qal of *stative* verbs (cf. מָלֵא *to be full*) and in *all* the other perfects the vowel is *ē*; e.g. Qal מָלֵאתִי, Niph. נִמְצָאתִי, Pi. מִצָּאתִי, &c.

b. This *ē*, natural in the Pi., is difficult to account for in the Niph., where we should have expected נִמְצָאתִי (cf. נִקְטַלְתִּי). It probably follows the analogy of *Lamedh He* vbs. (§ 44).

c. All imperfects and imperatives take ׁ (ē) before נָה, again probably on the analogy of *Lamedh He* vbs.; e.g. תִּמְצָאנָה, תִּמְצָאנָה.

(4) The letter *א*, being silent, sometimes falls out in writing; e.g. מְצָתִי for מִצָּאתִי.

(5) This class of verbs has a considerable tendency to adopt the vocalization and even the consonantal spelling of *Lamedh He* verbs (§ 44); e.g. רָפָה *heal* (imperative) for רָפֵא. There is frequent confusion between the roots קָרָא *to call*, and קָרָה *to meet*.

(6) In pf. with *waw consec.* the accent is not usually thrown forward; e.g. וַיִּקְרָאֵךָ, not וַיִּקְרָאֲךָ *and thou shalt call*.

## 2. Nouns from verbs א"ל.—

	First declension.		Second declension.		Third declension.
<i>abs.</i>	צָבָא	מִקְרָא	פְּלֵא	חֲטָא	יִצָּא
<i>cstr.</i>	צָבָא	מִקְרָא	"	"	יִצָּאתִי <i>fem.</i>
<i>suff.</i>	צִבְאָךְ	מִקְרָאֲכֶם	פְּלֵאוֹ	חֲטָאוֹ	
<i>pl.</i>	צִבְאוֹת	מִקְרָאִים	פְּלָאִים	חֲטָאִים	יִצָּאִים
<i>cstr.</i>	צִבְאוֹת	מִקְרָאִי	(פְּלָאִי)	חֲטָאִי	יִצָּאוֹתִי <i>fem.</i>
	(host)	(assembly)	(prison)	(sin)	(going out, <i>ptc.</i> )

a. The quiescent retains the long vowel *ā* before it even in the *cstr. sing.*, though the heavy suffix כֶּם admits the short vowel.

b. The long vowel often remains before the quiescent even in the *cstr. plur.*; e.g. חֲטָאִי. For the ׁ in חֲטָאוֹ, cf. § 8. 1 b.



c. In the *fem.* the *א* is apt to surrender its vowel to the preceding cons., יִצָּאָה for יִצָּאָה, § 21. 3.

מצא to find	שָׂנא to hate	גְּבוּרָה <i>f.</i>	} strength,
קרא to call, read	מוֹצֵא <i>pl. im</i>	כֹּחַ	} might, power
קָרָה } קרא } to befall, meet	and <i>δth</i>	שָׁתק to be quiet	
חטא to sin	נשא to lift up		(late word)
מלא to be full	נבא <i>Ni.</i>	חרש to plough	
פלא <i>i</i> a wonder	<i>Hith.</i>	לֹאֵל } לֹאֵל } if not, unless	
נסע to journey,	רפא to heal		
decamp	חידה <i>f.</i> riddle	אֲחֵרִית <i>f.</i> after-part,	
ברא to create	עִגְלָה <i>f.</i> heifer	issue, end	
	רעש to quake	שָׁלַךְ <i>Hiph.</i> to throw, cast	

3. a. Stative verbs (*i.e.* those describing a condition of the subject) subordinate to themselves in the *accus.* the noun that supplements the description. When they become active (in *Pi.* or *Hiph.*, §§ 26, 27) they take *two* accusatives.

b. Such verbs are those expressing the idea of *fulness* (מלא *to be full*, שָׂבַע *to be satisfied*, שָׂרִץ *to swarm*, לְבַשׁ or לְבַשׁ *to be clothed with*, &c.) and *want* (הָסֵר *to lack*, שָׁבַל *to be bereaved*, &c.).

מלא הַבַּיִת עָשָׁן *The house was full of smoke*  
 ” ” נִמְלָא *The house was filled with smoke*  
 מלא הַבַּיִת עָשָׁן *He filled the house with smoke*

#### EXERCISE. TRANSLATE.

נִבְרָא, תִּחְטֵא, וְחִטָּאתָם, תִּחְטְאוּ, מִלֵּאֲתִידָה, קָרָא, וַיִּמְצָאֵהוּ,  
 וַיִּמְצָאֵהוּ, יִרְאֵנוּ, אִמְלָאָה, יִשְׁאֵנִי:  
 וַיֹּאמֶר יַעֲקֹב אֶל־בָּנָיו הָאֵסְפוּ וְאֶגִּידָה לָכֶם אֶת־אֲשֶׁר יִקְרָא  
 אֲתֶכֶם בְּאַחֲרִית הַיָּמִים: 2 וַיֹּאמֶר מֶלֶךְ יִשְׂרָאֵל שְׁנֵאתִיו כִּי  
 לֹא יִתְנַבֵּא עָלַי טוֹב כִּי אִם רָע: 3 וַיֹּאמֶר אֵלֵיהֶם שְׂאוּנִי  
 וְהִשְׁלִיכֵנִי אֶל־הַיָּם וַיִּשְׁתַּק הַיָּם מֵעֲלֵיכֶם: 4 וּבָנֵי יִשְׂרָאֵל  
 שָׂרְצוּ וַיַּעֲצְמוּ וַתִּמְלֵא הָאָרֶץ אֹתָם: 5 כֹּה אָמַר יְהוָה אֱנִי  
 מִרְעִישׁ אֶת־כָּל־הַגּוֹיִם וּמִלְּאֲתִי אֶת־הַבַּיִת הַזֶּה כְּבוֹד:

6 נִמְצְאתִי לְאִשֶּׁר לֹא בִקְשָׁנִי אֶמְרָתִי הִנֵּנִי הִנֵּנִי אֶל־גּוֹי<sup>1</sup> לֹא  
קָרָא בְּשִׁמִּי: 7 אָמַר הִכֵּן הַגְדוֹל סֵפֶר הַתּוֹרָה מִצֵּאתִי וִיתֵן  
אֶת־הַסֵּפֶר אֶל־הַסֵּפֶר וַיִּקְרָאֵהוּ: 8 וַיִּמְצָאֵהוּ אִישׁ וַיִּשְׁאַלֵהוּ  
לֵאמֹר מִהֶתְבַקֵּשׁ:

Yahweh will hear when thou criest to him. I am full (*perf.*) of the spirit of judgment and of power, to tell to Jacob his transgression and to Israel his sin. And the earth was filled with violence. Hast thou found-me, mine enemy? and he said, I have found-thee. Thou hast filled this house with thy glory. Thou hatest (*perf.*) all workers of iniquity. And the spirit of Yahweh lifted-him up and cast him to-(the)-earth. Thou shalt love thine enemy, thou shalt not hate him in thy heart. Unless ye had ploughed (*perf.*) with my heifer, ye would not have found (*perf.*) my riddle.

### § 39. PE YODH AND PE WAW VERBS.

(See Paradigm, p. 222.)

As Hebrew words hardly ever begin with ו (*w*), and a primary *w* at the beginning of a word (cf. Arab. *walada*) becomes in Hebrew י (*y*), e.g. יָלַד (*yalad*), it is impossible to distinguish in the Qal between *Pe Yodh* and *Pe Waw* verbs—vbs. whose first radical is ultimately י (e.g. יָנַק *to suck*) and ו (e.g. יָלַד *to bear*)—as both necessarily begin with י. Nevertheless they must be carefully distinguished, and in Hebrew the distinction is most obvious in the Hiph. (and Niph.); e.g. הִינִיק (from יָנַק), but הוֹלִיד (Niph. נוֹלַד: from an ultimate וֹלַד). Let us take the *Pe Yodh* vbs. first—i.e. those whose י in the Qal is a real ultimate י.

1. *Pe Yodh* vbs.—(1) The impf. Qal (יִנֵּק) is formed quite regularly: the final vowel is *a*. Thus יִנֵּק (cf. יִכְבֵּד) becomes יִנִּי, as the second י quiesces (§ 9. 1).

(2) The impf. Hiph. (יִינִיק) is also regular. Thus יִינִיק (cf. יִקְטִיל) becomes יִינִי (*ay = ai = diphth. ê*, cf. § 2. 2. 1).

(3) The pf. Hiph., which we should expect to be הִינִיק (from הִינִיק, הִקְטִיל; cf. impf. Qal), is הִינִיק, probably on the analogy of the impf.

<sup>1</sup> Relative unexpressed, as often in poetic style.

(4) The verbs of this class, which are very few, are chiefly יָנַק *to suck* (Hiph. *to suckle*), יָטַב *to be good* (Hiph. *to do good*), יָלַל in Hiph. הִילִיל *to howl*.

2. *Pe Waw vbs.*—(1) *a.* In the Hiph., as we have seen (pf. הוֹשִׁיב, impf. יוֹשִׁיב), the original *waw* (seen in Arab.) reappears. Impf. יוֹשִׁיב (cf. יִקְטִיל) becomes יוֹשִׁיב (*aw* = *au* = diphth. *ô*, cf. § 2. 2. 1). The pf. is הוֹשִׁיב, formed probably on the analogy of the impf. (Impf. with *waw cons.* וְיוֹשִׁיב, § 23. 3. 4.) In the Niph. נוֹשֵׁב the *waw* also reappears.

*b.* The (prob. orig.) Niph. prefix *na* (which ordinarily appears as *ni*, cf. נִקְטִיל) combined with *w* (נוֹשֵׁב) yields *nô* (נוֹשֵׁב).

*c.* In the impf. Niph. (and derived parts) the *waw* is retained and quite properly treated as a consonant; e.g. יוֹלֵד (cf. יִקְטִיל).

*d.* The 1st pers. impf. has always the form אֶוֹלֵד not אֶוִּלֵּד (§ 25. 2).

*e.* *Waw* is sometimes found in the Hithp.; e.g. הִתְוַדַּע *to make oneself known*.

*f.* The Hoph. is הוֹשֵׁב (*hûshabh*, from הוֹשִׁיב *huwshabh*), cf. הוֹשְׁלָה (altern. form to הוֹשִׁלָה).

(2) Of the impf. Qal (and related parts: inf. and imper.) there are two types:

(*a*) In some vbs. it is formed exactly as in impf. Qal of *Pe Yodh* vbs.; e.g. יִרְשׁ, יִרַשׁ *to possess*, יִרָא, יִרֶא *to fear*, יִבֵּשׁ *to be dry*, יִעֲזַר *to counsel*, יִעַר *to be weary*, &c.

(*b*) In others the initial *y* falls out. In this case the vowel of the preformative is *ē* (pretonic, long), and the final vowel is also *ē* (e.g. יוֹשֵׁב, יוֹלֵד: with *waw cons.* וְיוֹשֵׁב, וְיוֹלֵד, § 23. 3. 4) or *a* before gutturals (e.g. יוֹדַע).

(*c*) The chief verbs which inflect thus are six in number, and as they are of very common occurrence, they should be carefully noted: יָדַע *to know*, יָלַד *to bear*, יָצָא (impf. יֵצֵא) *to go out*, יָרַד *to go down*, יָשַׁב *to sit, dwell*, and הָלַךְ *to go* (impf. יֵלֶךְ, as if from הָלַךְ, i.e. הָלַךְ; cf. Hiph. הוֹלִיךְ).

(*d*) i. The imper. (שֶׁב, צֵא, דַּע, &c.) and inf. cstr. (שִׁבְתָּ, רָדַתָּ, דַּעְתָּ, צֵאתָ, &c.) follow, as always, the impf. (§ 21. 1 c, 2 a. i.). The inf. cstr., by the addition of ת, assumes *ṣegholate* form, exactly as in *Pe Nun* vbs., § 33. 2 b: with suff., שִׁבְתִּי, רָדַתִּי, דַּעְתִּי, צֵאתִי, but לִבְתִּי (ṣghol, under influence of following palatal).

ii. ל before such (*ṣegholate* or *monosyllabic*) inf. constructs is pointed לִ; e.g. לִצֵּאתָ, לִשְׁבַתָּ (§ 14. 1 d, cf. § 33. 2 c).



3. *Verbs assimilating the first radical*.—The initial *w y* are subject to still another mode of treatment; instead of coalescing with a preceding vowel as (*iy* = *î*, *uw* = *û*, *ay* = *ê*, *aw* = *ô*), they may be assimilated, like *n*, to the following consonant, which is then doubled, as יָצַק *to pour*, impf. יָצַק; יָצַג in Hiph. הִצִּיג *to set, place*, יָצַח *to burn* (Niph. נִצַּח, Hiph. הִצִּית).

4. *to be able* יָכַל, perf. Qal; impf. יָכַל  
*to add* יָסַף, perf. Qal; impf. Hiph. יוֹסִיף

English adverbs, e.g. *again, well*, are rendered idiomatically by Hebrew verbs: thus

*and she bore again*  
 (lit. "added to bear," or "added and bore")

וַתוֹסֶף לָרֶת  
 לָלֶרֶת  
 וַתֵּלֶד

*he played the instrument well*  
 (lit. *he did well as regards playing*)

הֵיטִיב נָגַן  
 לְנִגְנוֹ

*thou hast found it quickly*  
 (lit. *thou hast hastened*—מהר,

מְהֵרָה לְמֵצָא  
 מָצָא

*Pi. — as regards finding*)

נָגַע	stroke, plague	אַרְבָּעִים	forty	יָגוֹן	sorrow
אֹר	Ur	שֵׂיבָה	<i>f.</i> grey hair	בְּעֵבוֹר	for the sake of
בְּשָׂדִים	Chaldeans	תֵּבָה	<i>f.</i> ark <sup>1</sup>	יָקִץ	to awake: only in
יַעַן	to advise counsel, <i>Niph.</i>	יָקַח	to take or	יִקְץ	impf. Qal
	exchange counsel with	שֶׁבֶר	grain, corn		
אָח	brother	אָחוֹת	sister	אִשָּׁה	<i>cstr.</i> wife
אָב	father	מוֹלָדָת	<i>f.</i> kindred	אָסוֹן	mischievous, harm ( <i>very rare</i> )
הָ	particle of interrogation (§ 49. 2. 2)	נִשְׁאַר	<i>Niph.</i> remain,		
פֶּה	mouth, <i>cstr.</i>	פִּי	be left		
עַל פִּי	according to the measure of, in accordance with				
יָקַד	to be kindled, burn	יָצַע	<i>Hiph.</i> to lay spread		
בְּפֶה	in pause and before (א) by what?	חַי	alive.		

#### EXERCISE. PARSE AND TRANSLATE.

רָדָה, לָרָדָת, דָּע, דָּעַת, גָּלָכָה, אֵינִק, תִּירָא, הַנּוֹרָא, אֲוִרָשׁ,

<sup>1</sup> Never the ark of the covenant (which is always אָרוֹן, אֲרוֹן) but Noah's ark in Gen. 6-9 (and in Ex. 2. 3, 5 the papyrus vessel in which the infant Moses was laid).



וַיֵּרָשׁ, וַאֲשַׁנָּה, תוֹמַר, בְּהוֹרִידִי, תִּרְדְּנָה, וַיִּרְדְּהוּ, הָעָם, מִצִּיּוֹן, וּבְגָדָעַם, יִירָשׁוּם :

וַיֵּרֶד אֲבָרָם מִצְרִימָה וַיֹּאמֶר אֶל-אִשְׁתּוֹ אִמְרִינָא אַחֲתִי אַתְּ לְמַעַן יִיטַב לִי בְּעַבְדֶּיךָ: וַיִּקַּח אֹתָהּ הַמֶּלֶךְ וּלְאֲבָרָם הֵיטִיב בְּעַבְדֶּיךָ: וַיִּנְגַע יְהוָה אֹתוֹ <sup>1</sup> נִגְעִים גְּדֹלִים וַיָּדַע כִּי אִשְׁתּוֹ הִיא: <sup>2</sup> אָמַר יְהוָה אֶל-אֲבָרָם אֲנִי יְהוָה אֲשֶׁר הוֹצֵאתִיךָ מֵאוּר כַּשְׂדִּים לָתֵת לְךָ אֶת-הָאָרֶץ הַזֹּאת לְרִשְׁתָּהּ: וַיֹּאמֶר אֲדֹנָי יְהוָה בְּמָה אֲדַע כִּי אִירָשְׁנָה: <sup>3</sup> וַיֹּאמְרוּ בְנֵי יַעֲקֹב אֵלָיו <sup>2</sup> שְׂאוֹל שְׂאוֹל הָאִישׁ לָנוּ וּלְמוֹלְדֵּתֵנוּ לֵאמֹר הָעוֹד אָבִיכֶם חַי <sup>3</sup> הָיֵשׁ לָכֶם אָח וּבְגָדְלוֹ עַל-פִּי הַדְּבָרִים הָאֵלֶּה הִירְדֵּעַ יָדַע כִּי יֹאמַר הוֹרְדִי אֶת-אֲחֵיכֶם: <sup>4</sup> וַיַּעֲזֹב אֶת-עַצְת־הַזְּקֵנִים אֲשֶׁר יַעֲזָהוּ וַיִּדְעֵץ אֶת-הַיְלָדִים: <sup>5</sup> הַבְּטָחִים בִּיהוָה וַלָּנוּ וְלֹא יִיעָפוּ: <sup>6</sup> וּזְכַרְתָּ אֶת-כָּל-הַדֶּרֶךְ אֲשֶׁר הוֹלִיכְךָ יְהוָה אֱלֹהֶיךָ זֶה אַרְבַּעִים שָׁנָה בַּמִּדְבָּר לִדְעַת אֶת-אֲשֶׁר בִּלְבָבְךָ הִתְשַׁמֵּר מִצֹּתוֹי אִם-לֹא:

And the ark went upon the face of the waters. Make me to know thy ways. And they said unto her, Wilt thou go with this man? and she said, I will go. And he said, Cause every man to go out of the house; and there stood no man with him, when he made himself known to his brethren. And the man opened the doors of the house and went out to go on (*dat.*) his way. And the daughter of Pharaoh said to her, Take this child and nurse (suckle) it for me, and she took the child and nursed it. Behold I have heard that there is corn in Egypt, go down thither and buy us a little food. And Yahweh said unto him, Go not down to Egypt, dwell in the land which I shall say unto thee. And he was afraid and said, How terrible (*ירא*, *Niph. ptc.*) is this place! And he said, My son shall not go down, for his

<sup>1</sup> Cognate acc.

<sup>2</sup> Infin. abs.=we did not tell him of our own accord, he *asked* us (§ 21. 2 b).

<sup>3</sup> *יֵשׁ* *there is, there are* (opposite of *אֵין*, p. 136 *note*), a particle,—with suffixes, *יִשְׁתָּ* *thou art*, *יִשְׁכֶּם* *you are* (*הֶ* is interrogative particle).

brother<sup>1</sup> is dead and he alone is left, and should mischief befall<sup>2</sup> him in the way in which ye shall go, then<sup>2</sup> shall ye bring down my grey-hairs in sorrow to Sheol.

## § 40. 'AYIN WAW AND YODH VERBS.

(See Paradigm, p. 224.)

This class includes the verbs whose middle letter, ו or י, is a *vowel* letter (e.g. קום *to arise*, ריב *to contend*), but not the vbs. in which that letter is a real consonant (e.g. נָנַע *to expire*, חָיָה *to live*). Whether these vbs. were always monosyllabic, or whether they are contracted forms of verbs of the ordinary type, the middle letter being originally consonantal (e.g. pf. קָם from קָוַם מָתָה from מָוַת *to die*? cf. the noun מָוֶת *māweth, death*), is a question difficult to decide, and need not be here discussed. In these verbs the inf. cstr. (קום, ריב, &c.), not the pf. Qal, is treated as the ground-form, as the pf. Qal (קָם, רָב, &c.) does not exhibit the characteristic ו or י. The following vbs. illustrate the various types.

Inf. cstr. קום *to arise*, מות *to die*, בושׁ *to be ashamed*, בוא *to come*; בִּין *to discern*.

ל before such (monosyllabic) inf. constructs is pointed לִ; e.g. לִקום (§ 14. 1 d); cf. § 39. 2. 2 d. ii.

1. *Qal pf.*—As in the regular verbs (קָטַן, קָבַד, קָטַל) the vowel may be *a e* or *o*; e.g. קָם, מָתָה, בּוֹשׁ, בָּא, בִּין.

*fem.* קָמָה, מָתָה, &c.; 1 *s. m.* קָמָתִי, מָתִי, בּוֹשָׁתִי, בָּאתִי, בִּינָתִי, &c.

2. *Qal impf.*—a. The vowel of the ground-form (inf. cstr.) is preserved, and the preformative is not the ordinary *yi* (יִקְטַל) but the old *ya* (§ 21. 1 a) necessarily lengthened in the open pretone to *yā* (§ 6. 2 b): hence יָקום, יָמות, יָבוא, יָבִין; *pl.* יִקְומוּ, &c. In יבֹשׁ preformative is the regular *yi* (proper and original to *stative* vbs.; § 22. 2) lengthened to *yē* (§ 6. 2 b).

b. Jussive יקָם; impf. with *waw* cons. וַיָּקָם (*way-yā-qom*); with final guttural or *r* וַיִּסַּר *and he turned aside* (§ 8. 1 c), from סור.

c. Participle קָם, מָתָה, &c.: *fem.* קָמָה, *pl.* קָמִים, *cstr.* קָמִי (*a* unchangeable, § 41. 1 a).

d. Only in impf. Qal do ע"ו and ע"י vbs. differ (יָבִין, יָקום): there the characteristic ו or י appears. But in Hiph., e.g., they are alike: הָבִין, הָקִים.

<sup>1</sup> אָחִיו (see p. 153).

<sup>2</sup> *Waw consec. with perf.*

3. *Hiph.*—a. The *Hiph.* is of the regular form (יִקְטִיל, הִקְטִיל); only the vowel of the preformative (*hi, ya*), being now in the open syllable, becomes the corresponding tone-long vowel (*hē, yā*): הִקְיִם (*f. הִקְיָמָה*), impf. יִקְיִם; ptc. מִקְיִם (formed fr. pf.). *Hoph.* הִקָּם.

b. Jussive יִקָּם: impf. with *warw consec.* וַיִּקָּם; with final guttural or ר וַיִּסַּר (same as *Qal*) and *he removed* (§ 8. 1 c).

4. *Niph.* נִקָּם (נִקְטִיל).—a. The preformative of the pf. is the (orig.) *na* lengthened to *nā* in the open syllable, and *qām* has passed into *qôm* (§ 2. 2. 1); hence נִקָּם (*f. נִקְוָמָה*). Impf. יִקָּם (from יִנְקָם).

b. Notice that the closing syllables of *Niph.* and *Hoph.* are not, as in the regular verb, alike.

5. *Pi'el*, &c.—The regular intensive forms, duplicating the middle radical (*e.g.* עָוֵר *to surround*, from עוּר), are very rare and late. The intensive is usually formed by doubling the last radical—*Pōlēl* (*e.g.* קוּמָם, *pass.* קוּמָם *to raise up*, רוּמָם *to exalt*), or the first and last—*Pilpēl* (*e.g.* בִּלְבֵּל *to sustain*). Cf. § 26. 5.

6. (a) The vowels *ê û* being so characteristic of these verbs, a great effort is made to give them expression; but as they cannot stand in a shut syllable with two consonants following them, § 5. 3 b (*e.g.* תִּקְוִמְנָה, 3 *f. pl. impf. Qal*, הִקְיִמְתָּ, 2 *s. m. pf. Hiph.*, are impossible), a vowel is often inserted between the stem and the consonantal affirmatives, and *ê û* thus remain in the open syllable. The inserted vowel is *ô* in perf., and *é* in impf.; *e.g.* תִּקְוִמְנָה, impf. *Qal*, הִקְיִמְוֹתָ, pf. *Hiph.*, נִקְוִמְוֹתִי, pf. *Niph.* (by dissimilation, § 35. 1 a) for נִקְוִמְוֹתִי.

(b) Sometimes the regular vb. is followed, and no vowel is inserted. In that case *ê û* become *ē* (*a* in pf. *Hiph.*) *ō* in the shut syllable; *e.g.* תִּשְׁבְּנָה (*they shall return*, fem. impf. *Qal* from שׁוּב; but also תִּשְׁבְּנָה, (תִּשְׁבְּנָה, impf. *Hiph.*), הִנְבְּתָה (pf. *Hiph.* of נוּף *to wave, swing*; but also הִנְבְּתָה). Sometimes, as we have just seen, both forms are found.

7. Some vbs. are both ע"ו and ע"י, though one form usually predominates; *e.g.* שׂוּם or שִׁים *to place* (impf. יִשִּׁים, very rarely יִשּׁוּם), שׂוֹשׁ or שִׁישׁ *to rejoice*.

8. A few ע"י verbs have forms which look like, and probably are, *Hiph'ls* with the preformative dropped; *e.g.* בִּנְתִּי (as well as בִּנְתִּי; at least בִּנְתִּי is attested) רִיבֹתָ as well as רִבְתָּ *thou strivest*. These abbreviated forms appear to be late.



קום } to arise	שׁים שׁום to set	שׁית to set
Hiph. } to establish	שוב } to return	f. יונה } dove
נח } to rest	Hiph. } to restore	יונים } pl.
Hiph. {	הניח to cause	רום to be high
	to rest, give	בושׁ to be ashamed
	rest to	בוא to come
	הניח to place,	בן to be firm (?)
	set down	(not found in <i>Qal</i> )
מות to die	הכין, בּוֹנֵן Hiph. <i>Pō'lel</i>	נוס to flee
רץ to run	to establish	צוד to hunt
זעה <sup>1</sup> f. sweat	סור } to turn aside	מנג to melt
	Hiph. } to remove	אור to shine
אף nostril, anger; dual אפיים face (§ 43. 4)		ריב to contend
כף f. palm (of hand), sole (of foot)		עוד Hiph. to testify
		מנוח resting-place
		נח Noah

## EXERCISE. PARSE AND TRANSLATE.

נָס, סָרָה, שָׁבָה, וּבָאָה, וְסָרוּ, אָרוּם, תָּשׁוּבוּ, תְּשׁוּבֶינָה, יָרוּם,  
אָמוּתָה, וַיָּמָת, לָצוּד, תִּכּוֹן, הָרִימוֹת, וַהֲשִׁבֹתִי, יָאִיר, וַיָּרוּם,  
אֶל-תָּשׁוּב, הַבִּיֵּאָה, נְשִׁימָה, יִכּוֹנֶנָּה, מוֹבָא, תִּמְתֵּת:  
בְּזַעַת אִפִּיָה תֹאכַל לֶחֶם עַד שׁוּבָה אֶל-הָאֲדָמָה כִּי עָפָר אַתָּה  
וְאֶל-עָפָר תָּשׁוּב: <sup>2</sup> וְאֲנִי הִנְנִי מֵבִיא אֶת-הַמִּבּוּל<sup>2</sup> מֵיִם עַל-  
הָאָרֶץ לְשַׁחַת כָּל-בָּשָׂר מִתַּחַת הַשָּׁמַיִם: <sup>3</sup> יָדַע תִּדְעוּ כִּי אִם  
מִמֶּתִים אַתֶּם אֲתִי בַיָּדָם נָקִי אַתֶּם נִתְּנִים עָלֵיכֶם: <sup>4</sup> וְלֹא  
מִצָּאָה הַיּוֹנָה מְנוּחַ לְכָף רַגְלָהּ וַתָּשׁוּב אֶל-נֶחֱלָהּ  
וַיִּשְׁלַח יָדוֹ וַיִּקְחָהּ וַיָּבֵא אֹתָהּ אֵלָיו אֶל-הַתֵּבָה: <sup>5</sup> יְהוָה  
אֱלֹהֵי תְּשׁוּבָנָא נֶפֶשׁ הַיָּלָד הַזֶּה: <sup>6</sup> הִנֵּה אֲנִי מֵת וְהָיָה  
אֱלֹהִים<sup>3</sup> עִמָּכֶם וְהָשִׁיב אֶתְכֶם אֶל-אָרֶץ אֲבוֹתֵיכֶם: <sup>7</sup> אִם-  
שָׁכַח תִּשְׁכַּח אֶת-יְהוָה אֱלֹהֶיךָ וְהִלַּכְתָּ אַחֲרֵי אֱלֹהִים אֲחֵרִים  
וְעַבַּדְתָּם<sup>4</sup> הָעֵדֶתִי בְּךָ הַיּוֹם כִּי אֲבָד תֹּאבֵד:

<sup>1</sup> יָוַע unchangeable; because strictly יָוַע from יָוַע.<sup>2</sup> הַמִּבּוּל is either a gloss on, or in apposition to, מֵיִם.<sup>3</sup> With you, from עִמָּ (see p. 142, note 1).<sup>4</sup> הָעֵדֶתִי. The pf. Hiph. of עוֹד has \_ instead of -. The pf. (*I testify*) is used "to express actions which, although really only in process of accomplishment, are nevertheless meant to be represented as already accomplished in the conception of the speaker," Gesenius-Kautzsch, § 106. i.



And they fled the way of the wilderness. Depart not from-after Yahweh, but (and) ye shall serve him with all your heart. Arise, shine, for thy (*f.*) light is come. And he took not from his hand (that) which he had brought. I will surely-return (*inf. abs.*) unto thee (*f.*). And he arose in the morning and saddled his ass and went with the princes of Moab. And he called the man (*dat.*) and said unto him, Thou hast brought upon me and upon my kingdom a great sin. And his wife said to him, If Yahweh had wished (*pf.*) to kill us, he would not have taken (*pf.*) from our hand a burnt-offering. And the woman went out to meet the captain of the king's host and she said, Turn aside, my lord, turn aside unto me, fear not; and he turned aside unto her to the tent.

## § 41. NOUNS FROM 'AYIN WAW AND YODH.

### 1. First declension. See § 18.

קָם ( <i>rising</i> )	<i>plur.</i>	קָמִים	<i>cstr.</i>	קָמִי; <i>fem.</i>	קָמָה
מָת ( <i>dead</i> )	„	מָתִים	„	מָתִי	מָתָה
טוֹב ( <i>good</i> )	„	טוֹבִים	„	טוֹבִי	טוֹבָה
מָקוֹם ( <i>place</i> )	„	מָקוֹמוֹת &c.			
(מִגְוֹר) ( <i>sojourning-place</i> )	„	מִגְוָרִים (גֹּר to sojourn)			
מְנוּחָ ( <i>resting-place</i> )	<i>fem.</i>	מְנוּחָה (נוַח to rest)			
	„	מְדִינָה a province (דָּין to judge)			

(a) Whether or not the first three words are to be regarded as contracted from קָם, מָת, טוֹב (§ 22. 1), and therefore ideally falling within the first declension (§ 18), it is important to note that words of this type, derived from roots whose middle letter is י or ו, have *unchangeable* vowels; e.g. *pl. cstr.* קָמִי, not קָמִי (unlike דָּם *blood*, which, not being from a root דָּם, has *pl. cstr.* דָּמִי, not דָּמִי).

(b) Note, too, that ע"ו nouns with מ preformative have often, with inflectional additions (e.g. *pl. or fem.*), ו instead of י; cf. *pf. Niph.* נָקוּם, נָקוּמָה (§ 40. 6 a; so מְחֹק *sweet*, מְחֹקָה, &c.).

2. Second declension. See § 29.

ע"י Nouns.

	A class.			I class.	U class.	
<i>abs.</i>	אור	שור	מָוֶת	none	סוס	שוק (שוק)
<i>cstr.</i>	”	”	מוֹת		”	”
<i>suff.</i>	אורי	שורי	מוֹתִי		סוסי	שוֹקִי
<i>plur.</i>	אורים	שורים	מוֹתִים		סוסים	שֻׁקִּים
<i>cstr.</i>	אורי	שורי	מוֹתִי		סוסי	שוֹקִי
	(light)	(ox)	(death)		(horse)	(street)

ע"י Nouns.

	A class.			I class.	U class.
<i>abs.</i>	חיק	זית	חֵיל	שיר	none
<i>cstr.</i>	”	זית	חֵיל	”	
<i>suff.</i>	חיקי	זיתי	חֵילִי	שירי	
<i>plur.</i>	(חִיקִים)	זִיתִים	חֵילִים	שִׁירִים	
<i>cstr.</i>	(חִיקִי)	זִיתִי	חֵילִי	שִׁירִי	
	(bosom)	(olive)	(force)	(song)	

(a) Some of these words, in the absolute form, are manifestly *ṣegholates*; e.g. מָוֶת, זֵית (p. 100, *footnote*); others, the majority, are *not*, e.g. חֵיק, אור—they are now simply monosyllables, with long unchangeable vowels.

Originally, however, words of the latter type will have been 'awr (or 'aur) and hayq (or haiq)—contracting respectively into 'ôr (אור) and hêq (חֵיק), but corresponding in their uncontracted form to *malk*, and therefore not unfairly regarded, in their ultimate form, as *ṣegholates*.

(b) There is a distinct preference for the shorter form. Note that the shorter form appears in *all* the constructs (*i.e.* even where the *abs.* is dissyllabic, e.g. מוֹת *c.* מוֹתִי, זֵית *c.* זֵיתִי, חֵיל *c.* חֵילִי), and of course with suffixes (מוֹתִי, &c.); also, in most cases, even with the *abs. plur.*; e.g. מוֹתִים, זִיתִים.

(c) In a few cases, however, the *plur.* has the longer form as in ordinary *ṣegholates* (e.g. חֵילִים from חֵיל, cf. מַלְכִּים) even (though rarely) when the *sing.* is monosyllabic (cf. שֻׁרִים from שוק, שֻׁרִים from שוק).

(d) With the rare exception just mentioned, the inflection



- eye עַיִן, *du.* עֵינַיִם eyes, *pl.* עֵינֹת wells.  
 night לַיְלָה, more usually לַיְלָה, where הָ is acc. termination;  
*cstr.* לַיְלָה, *pl.* לַיְלוֹת.  
 day יוֹם, *pl.* יָמִים (= יוֹמִים), § 9. This word is very irregular  
 in treating its *ā* as merely tone-long: hence  
*pl. cstr.* יָמִי.  
 head רֹאשׁ, probably = רֹאשׁ (§ 2. 2. 1), i.e. *ra'sh* (like *malk*),  
*plur.* רִאשִׁים contracted from רֹאשִׁים, cf. מַלְכִּים. The א, now  
 silent and superfluous, preserves the memory of the time  
 when the letter was a really integral part of the word—in  
 its old form *ra'shu*.  
 פָּתַח to open (eyes). אַרְבֵּה locusts (*coll.*) עוֹן iniquity, guilt

## EXERCISE. TRANSLATE.

עֵינִי עַל-כָּל-דְּרִיכֵיהֶם לֹא נִסְתָּרוּ מִלִּפְנֵי וְלֹא נִצָּפְן עוֹנֶם מִנֶּגֶד  
 עֵינִי: 2 לֹא תָמוּתוּ כִּי יֵדַע אֱלֹהִים כִּי בְיוֹם אֲכַלְכֶּם מִן-הָעֵץ  
 1 וְנִפְקַחְתִּי עֵינֵיכֶם: 3 בְּרִמְיֶכֶם וְזִיתֵיכֶם יֹאכַל הָאֲרֶבֶה: 4 חֵיל  
 גּוֹיִם יָבֹאוּ לָךְ: 5 הַצִּלְתָּם אֶת-נַפְשֵׁיתֵינוּ מִמָּוֶת: 6 לֹא אֶחָפֵץ  
 בְּמוֹת הַמֵּת: 7 וַיִּשְׁמְעוּ אֶת-קוֹל יְהוָה מִתְּהַלֵּךְ בְּתוֹךְ עֵץ  
 הָגֵן לְרוּחַ הַיּוֹם וַיִּתְחַבֵּא הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי: 8 וּלְמַדְתָּם  
 אֶת-דְּבָרֵי אֶת-בְּנוֹכֶם לְדַבֵּר בָּם בְּשַׁבָּתְךָ בְּבֵיתְךָ וּבִלְכַתְךָ בְּדֶרֶךְ  
 וּבִשְׁכֶּבְךָ וּבְקוֹמְךָ:

Behold I am old, I know not the day of my death. In those days there-was-not a king in Israel, (every) man did<sup>2</sup> the (thing) upright in his (own) eyes. And Noah awoke from his wine and knew what his younger (little) son had done to him. And the prophet said unto her, And thou (*fem.*) arise, go to thy house; when thy feet come to-the-city, then (*waw cons.*) the boy shall die. And he offered the ram of the burnt-offering. And the men feared to return to their houses.

## § 42. DOUBLE 'AYIN VERBS.

(See Paradigm, p. 226.)

Verbs *Double 'Ayin* (e.g. סָכַב) so entirely resemble in their inflection verbs *'Ayin Waw*, that it is best to treat them immediately after this class. It is an open question whether

<sup>1</sup> Waw consec. pf.: then . . . shall be opened. <sup>2</sup> יַעֲשֶׂה *impf.*, § 46. II. 2.



the root is to be regarded as monosyllabic and biliteral (סב), expanded in certain parts to סבב, or dissyllabic and trilateral (סבב), contracted in certain parts to סב. The duplication which is so common a feature of these verbs (*e.g.* סבֹּתִי, 1 *s. pf.* Qal; סָבְבוּ, 3 *pl. pf.* &c.) might seem to point conclusively to the presence of a repeated letter in the stem (סבב); it may equally well be due, however, simply to the desire to strengthen the second consonant of the short biliteral stem (סב, סָב), § 7. 3 a. But whatever the explanation may be, the facts are simple enough; they are these—

(1) The longer form (סבב) is necessary when an unchangeably long vowel or double letter requires the presence of a third stem-letter; *e.g.* pres. and pass. ptc. Qal סוֹבֵב, סוֹבֵיב; inf. abs. Qal סִבּוֹב; Pi. סִבֵּב.

It is also usual in the 3rd pers. pf.: סִבְבוּ, סִבְּבוּ, סִבְּבָה.

(2) a. In other cases the shorter form is used and the vowel is that which is found in the *second* syllable of the regular verb; *e.g.* inf. cstr. סב (cf. קָטַל), impf. Qal יִסֵּב (יִקְטַל), pf. Niph. נִסַּב (נִקְטַל).

a. ל before such (monosyllabic) inf. constructs is pointed לָ; *e.g.* לָבוּ to plunder, לָרַב to become many (§ 14. 1 d); cf. § 39. 2. 2 d. ii.

β. With suffixes to the inf. cstr., *u* naturally appears in the sharpened syllable (§ 7. 7); *e.g.* בָּחֲקוֹ when he inscribed (from חָקַק). Cf. § 43. 1 a.

b. Exceptions.—(i.) In the Hiph. the vowel has not risen to *ê*, but remains *ē* (sometimes *a*, esp. with gutt. and ר; *e.g.* הִמַּר he has made bitter); *e.g.* הִחַל to begin (impf. יִחַל). (ii.) The Niph. impf. follows the pf.: יִסֵּב (cf. יָקוּם, נָקוּם, § 40. 4 a). (iii.) Stative vbs. always end in *a*, not *ē*; *e.g.* מָר, קָל, רָךְ.

(3) a. As in 'Ayin Warw vbs. (§ 40. 2) the vowels of the preformative, standing in the open pretone, are tone-long; *e.g.* impf. Qal יִסֵּב—the original *ya* (§ 21. 1 a) lengthened to *yā*—with *warw cons.* וַיִּסֵּב (*way-yā-ṣobh*); pf. Niph. נִסַּב—the primary *na* lengthened to *nā* (cf. נָקוּם, § 40. 4); pf. Hiph. הִסֵּב—*hi* lengthened to *hē* (§ 6. 2 b), ptc. follows the pf. מִסֵּב (cf. מִקִּים, § 40. 3 a), impf. יִסֵּב, with *warw cons.* וַיִּסֵּב, Hoph. הוּסַב, יוּסַב.

b. In stat. vbs.—impf. in *a*—the *yi* of the preformative (§ 22. 2) is naturally lengthened to *yē*; cf. יָמַר, יָרַךְ.

(4) The double letter shows itself with all inflectional

affirmatives; and the tone (except in participles) is, as a rule, on the penult; as Niph. pf. נָסַבָּה, *f.* נָסַבָּה (נ pretonic; therefore not נ), 2 *m.* נָסַבּוּתָּ, but ptc. נָסַב, *f.* נָסַבָּה, *pl.* נָסַבִּים.

(5) Before the affirmatives beginning with a consonant a vowel is inserted, viz. in the perfects *ô*, and in the impff. and related parts, *é*; as pf. Qal סָבּוּתָּ, impf. Niph. הִסְבִּינָה; cf. § 40. 6 a.

(6) The tone-long *ē* *ō*, which under the tone maintained themselves before the double letter, cf. § 5. 3 (2 *f.s.* impf. Qal תִּסְבִּי, impf. Hiph. תִּסְבִּי), when they lose the tone become the sharp *i* *u* (§ 7. 7); as 2 *pl. fem. imper.* Qal סִבִּינָה, impf. תִּסְבִּינָה; impf. Hiph. תִּסְבִּינָה.

(7) a. The regular Intensive is quite common; *e.g.* הָלַל to praise. Another form of Intensive, also much in use, is the so-called *Pō'el*; *e.g.* סוּבַב (cf. קוּמִים, § 40. 5) to encompass, עוּלַל to act severely, pass. הִתְעוּלַל reflexive הִתְעוּלַל. More rare is the *Pilpēl*; *e.g.* גָּלַל to roll (§ 26. 5).

b. In the regular verb the *Pō'el* is found, though rarely, in the sense of aim or endeavour; *e.g.* שָׁרַשׁ to take root.

(8) In the impf. some vbs. duplicate the *first* radical, as in Aramaic; *e.g.* קָבַב, impf. יָקַב to curse, יָקַד קָדַד to bow down, יָדַם דָּמַם to be silent, יָתַם תָּתַם to be finished. Some vbs. have both forms; *e.g.* סָבַב, Qal יָסַב and יִסַּב, Hiph. יָסַב and יִסַּב; שָׁמַם to be desolate or astonished, יָשַׁם and יִשַּׁם.

בָּז to plunder	מָדַד to measure	שָׁלַשׁ three
חָם <i>st.</i> <sup>1</sup> to be hot	מָר <i>st.</i> to be bitter	קָרַע to bow down
חָן to be gracious	חָל <i>Hiph.</i> to begin	נָעֻמִּי Naomi
רָע <i>st.</i> to be evil	צָל <i>st.</i> to tingle	(No'mî)
גָּל to roll	רַב to be or become	רַחַם <i>Pi.</i> to have
אָרַר to curse	many, multiply	compassion
חָג to hold a feast	נָוַר to sojourn	עָנָה to answer
רָךְ <i>st.</i> to be soft	הִתְנוּחָר to seek hospi-	עָנָה בָּ to testify
מָקַם <i>Niph.</i> to waste away	talinity (with)	against
מָשַׁךְ to feel (grope)	גִּדְעוֹן Gideon	פָּר separation
לָקַח to lick, lap	שָׁדַי Almighty (?)	(always pre-
שָׁקַל <i>st.</i> to be light ( <i>Pi.</i>	יָתֵר remainder, rest	ceded by לָ)
to curse)		לָבַד apart

<sup>1</sup> i.e. *stative*.

## EXERCISE. PARSE THESE WORDS.

בְּזוֹנוֹ, קָלוֹ, וְחַגְתָּם, אָאָר, וַיִּחַן, גָּל, תָּרַע, בָּזוּ, לָקַב, וַנִּקַּל,  
 וַיִּמְקַתָּם, יִמַּד, הַשְׁמֹות, הַתָּמוֹ, תָּדַם, אָקַב, וַיִּתְּמוּ, תָּתַם:  
 אֲנִי אֶעְבִּיר כָּל-טוֹבִי עַל-פְּנֵיהֶ וְחַנְתִּי אֶת-אֲשֶׁר אָחֵן וְרַחֲמֵי  
 אֶת-אֲשֶׁר אֲרַחֵם: <sup>2</sup> הַחֵל הָאָדָם לָרַב בְּאַרְצָ וּבְנוֹת יִלְדוּ  
 לָהֶם: <sup>3</sup> וַיִּגַּשׁ יַעֲקֹב אֶל-יִצְחָק אָבִיו וַיִּמְשְׁחוּ: <sup>4</sup> עַל-הָאִשָּׁה  
 אֲשֶׁר אֲנִי מִתְגֹּדֵד עִמָּה הִרְעוֹתָ לְהַמִּית אֶת-בְּנָה: <sup>5</sup> וַתֹּאמֶר  
 אֵלֶיהֶן אֶל-תִּקְרָאנָה לִי גִעְמִי <sup>1</sup> קְרָאנָ לִי מָרָא כִּי הִמַּר שְׂדֵי  
 לִי מָאֵד: אֲנִי מִלֵּאָה הִלַּכְתִּי וְרִיקָם הֵשִׁבֵנִי יְהוָה לָמָּה  
 תִּקְרָאנָה לִי גִעְמִי <sup>2</sup> וַיְהוֶה עָנָה בִּי וְשְׂדֵי הָרַע לִי: <sup>6</sup> וַיֹּרֶד  
 אֶת-הָעָם אֶל-הַמַּיִם וַיֹּאמֶר יְהוָה אֶל-גִּדְעוֹן כֹּל אֲשֶׁר יִלַּק  
 בְּלִשְׁוֹנוֹ מִן-הַמַּיִם כַּאֲשֶׁר-יִלַּק הַכֹּל תִּצִּיג אֹתוֹ לְבָד:

I will curse (אָר) them that curse (קָל) thee. May Yahweh cause his face to shine upon thee and be gracious to thee. In the place where the dogs licked his blood shall they lick thy blood, even thine.<sup>3</sup> Roll thy way upon Yahweh thy God and trust in him. The number of those who lapped (*Pi. ptc.*) was three hundred, and all the rest of the people bowed down upon their knees.

## § 43. NOUNS FROM DOUBLE 'AYIN VERBS.

There are biliteral nouns and adjectives, as there are verbs, which duplicate the second radical before affirmatives; e.g. *fem.* קָלָה *light*; *עַם* *people, suff.* *עַמִּי* *my people, pl.* עַמִּים.

	A class.		I class.	U class.
<i>abs.</i>	עַם	הָר	חֵץ	חָק
<i>cstr.</i>	עַם	הָר	חֵץ	חָק־
<i>suff.</i>	עַמִּי	הָרִי	חֲצִי	חָקִי
<i>plur.</i>	עַמִּים	הָרִים	חֲצִים	חָקִים
	(people)	(mountain)	(arrow)	(statute)

<sup>1</sup> Defective spelling, § 4 d.

<sup>2</sup> *Circumstantial clause*,—in which the order is: *waw*, then *subject*, and last *predicate*. *Waw* would be translated here “when.”

<sup>3</sup> See § 43. 6.



1. (a) In their monosyllabic form the primary vowels *i* and *u* (evident in the forms with suffixes, plur., &c.; e.g. הַצִּים *arrows*, הַקִּים *statutes*; cf. 42. 2 a. β: notice *u*, not *o*, before double letter, § 7. 7) become tone-long  $\bar{e}$  and  $\bar{o}$ , e.g. חֵץ, חֹץ. The vowel *a*, however (cf. עָפִי), usually remains, e.g. עָם (not עֵם), except, in certain nouns, in combination with the article, when it becomes  $\bar{a}$ ; e.g. הָעָם, הָהָר, § 12. Sometimes the *a* is thinned to *i* before suffixes and plur.; e.g. פֶּת מֶסֶל, פִּתִּים (§ 2. 2. 4, § 6. 2 d. i.).

(b) The vowel under מ preformative is sometimes lost (e.g. מִסָּב *circle*, מִסָּבִים) and sometimes preserved (e.g. מִסָּךְ *curtain*, cstr. מִסָּךְ; מִגֶּן *shield*, מִגְנִי *my shield*).

(c) Rarely a trilateral form, of the *segholate* type, has been developed in the plur.; e.g. עַמִּים *peoples*, צִלִּים from צֶל *shadow* (צִלִּי *my shadow*), הִרְרִי, cstr. pl. of הָר.

2. As gutturals and ר cannot be doubled, the preceding vowel is usually lengthened; thus קָל, *f.* קָלָה, *m. pl.* קָלִים, *f.* קָלוֹת; but רָע *evil*, רָעָה, רָעִים, רָעוֹת. So הָר, *s.* הָרִי, *pl.* הָרִים. Before a virtually doubled ה the short vowel remains. פֶּחַ *snare*, פִּחִים. In either case, of course, the vowel is unchangeable, hence pl. cstr. רָעִי (not רֵי), הָרִי, &c. § 8. 4 b.

3. This class of words can best be distinguished from other classes by a knowledge of derivation; but it may be observed that—(i.) Words of this class ending in *a* sound have usually short *a*, while the words of other classes which they resemble, as דָּם *blood*, § 18, קָם *standing*, § 41, have  $\bar{a}$  (notice the very different cstr. plurals דָּמִי, קָמִי, עָפִי). (ii.) Words of this class ending in *e* sound are distinguished from *segholates* of 'Ayin Yodh like הָיִק, § 41, by wanting *yodh*. They quite agree in form with words like מָת, § 41, and נָשָׁם, § 30, which, however, are not a numerous class (notice the difference before suffixes, נָשָׁמִי, מָתִי, נָשָׁמִי, נָשָׁמִי). (iii.) Words of this class ending in *o* sound are distinguished from adj. and *segholates* of 'Ayin Waw like טוֹב and קוֹל, § 41, by wanting *waw*.

4. To this class may also be relegated (i.) a few words of the first declension type; e.g. גָּמֶל *camel*, pl. גָּמְלִים; עֶצֶב *idol*, pl. עֶצְבִּים; אֹפֶן *wheel*, קָטָן *little*, קָטָנִים, עֶמֶק *deep*, fem. עֶמְקָה, &c.; (ii.) two or three monosyllables from roots with medial *n* (always assimilated); e.g. אָף, *nostril*, אָנַף (= *anp*, from root אָנַף), suff. אָפִי, du. אָפִים; עֵז (root עָנָה) *she-goat*, pl. עֵזִים; (iii.) words that double the last consonant; e.g. שָׁאֵן *at ease*, שָׁאֵנִים.



light	קל	and so :	weak דל, fine דק, bitter מר, living חי, cold קר, hot חם.
people	עם	„	hill הר, garden גן, prince שר, ox פר, palm (hand) פף f.
shadow	צל	„	heart לב, mother אם, end קץ, arrow חץ, with (prep.) עם, אֵת. <sup>1</sup>
statute	חק	„	bear דב, tambourine תף, all כל, yoke על, strength עז, heat חם, cold קר, statute חקה.

5. The indeterminate subject (Engl. *they*) may be expressed—(a) by the 3rd pers. plur. ; or (b) by the 3rd sing. ; or (c) by the passive voice, *i.e.* Niph. (Hoph. Pu.)—in the last case the Pass., used impersonally, still remains the government of the Act. ; *e.g.*

<i>they called his name Sheth</i>	קראו את־שמו שֵׁת
	„ קרא
	„ נקרא

6. When the Personal Pronoun is repeated for the sake of emphasis, it is repeated in the separate or simple form ; *e.g.*

<i>bless me, even me</i>	בִּרְבֵּנִי גַם אֲנִי
<i>thy blood, even thine</i>	דְּמִיךָ גַם־אַתָּה
<i>to Sheth, even him</i>	לְשֵׁת גַם־הוּא
יֵתֶר cord, string	נָשִׂא ruler, prince
עַלְמָה f. young woman	מָאס to reject
זָעַף <sup>2</sup> displeased.	

#### EXERCISE. TRANSLATE.

וַיֵּבֵא דָוִד אֶל־בֵּיתוֹ וְהִנֵּה הַנְּעָרָה יֹצֵאת לְקִרְאָתוֹ בְּתַפִּים :  
 2 וּבְצִלּוֹ יֵשְׁבוּ גִוִּים רַבִּים : 3 כּוֹנְנֵי הָצֶם עַל־יָתֶר : 4 וְאַתָּנִים  
 לַפֶּהז וּלְבָנָיו לְחֶק־עוֹלָם : 5 וַתֵּבֵא הָאִשָּׁה אֵלָיו וַתֹּאמֶר הִנֵּה  
 שְׁמִיעָה שִׁפְחָתְךָ בְּקוֹלָהּ וְאִשִּׁים גַּפְשִׁי בְּכַפִּי : 6 קָרַב קָצְנוּ מִלְּאוּ

<sup>1</sup> With suff. אֵת, אִתְּךָ, אִתִּי, אִתָּה, אִתּוֹ, אִתָּה, אִתְּנוּ, אִתְּכֶם, אִתָּם. So עִמִּי, &c., except 2 *pl.* which is עִמָּכֶם. (Another form of 1 sing. is יֵאָת.) Like אֵת too is הִנֵּה *behold*, except in 1 pers. sing. and plur. It is as follows : הִנֵּנִי (or הִנָּנִי, *pause* הִנָּנִי, הִנֵּךְ, הִנָּךְ, הִנּוּ, הִנֵּה, הִנֵּנוּ, הִנֵּם, הִנָּכֶם, *pause* הִנָּנִי).

<sup>2</sup> Very rare.

יְמִינוּ: 7 הִנֵּה הָעֵלְמָה יִלְדֶת בֵּן וְקִרְאָתָהּ שְׁמוֹ עֲמֻנו אֵל;  
 8 וַיָּבֹא אֶל-בֵּיתוֹ זָעַף וַיִּשְׁכַּב עַל-מִטָּתוֹ וַיִּסַּב אֶת-פָּנָיו וְלֹא  
 אָבַל לָהֶם: 9 אֱלֹהִים לֹא תִקְלָל וְנָשִׂיא בְעֵמָּה לֹא תֹאָר:  
 10 אֱלֹהֵי הַחֲקִים וְהַמְשַׁפְּטִים אֲשֶׁר תִּשְׁמְרוּ בֶּאֱרֶץ אֲשֶׁר  
 נָתַתִּי לָכֶם לְרִשְׁתָּהּ כָּל הַיָּמִים אֲשֶׁר-אַתֶּם חַיִּים עַל-הָאָדָמָה  
 כִּי עָמִי אַתֶּם:

Comfort ye my people, speak to (על-) their heart, and cry unto them that their warfare is fulfilled (full). Plead with your mother, plead, for she is not my wife, and I am not her husband. Thou shalt fall upon the mountains of Israel, thou and all the peoples that are with thee. And the captain of the host sent messengers to the king, saying: Make thy covenant with me, and behold, my hand (shall be) with thee, to turn-round<sup>2</sup> unto thee all Israel.

#### § 44. LAMEDH HE (LAMEDH WAW AND YODH) VERBS.

(See Paradigm, p. 228.)

The ה in this class of verbs (e.g. גָּלָה to uncover, reveal) is not a genuine letter of the root, but a mere vowel sign, indicating *ā*. (When the ה is truly consonantal, it takes *mappiq*, § 7. 8, e.g. גָּבַהּ to be high, and the vb. is treated like a *Lamedh guttural*, § 37.)

The last letter of the stem is properly either גַּלִּי (*gālay*) or ו (*e.g.* שָׁלוּ *shālāw*), though forms with *yodh* have acquired such a preponderance that only a few traces of stems with *waw* now appear. *Lamedh Yodh* (or *Lamedh Waw*) would therefore be a more appropriate term, as ה is not integral to the root.

The original גַּלִּי of גָּלָה (now גָּלָה) is still seen in the pass. ptc. Qal, גָּלִי (*gāluy*, cf. קָטֹל), and in some pausal forms; e.g. הִתְקִיּוּ *they seek refuge* (cf. קָטְלוּ). The original ו of שָׁלוּ is seen in the words שָׁלוּ (*shālāw*) at ease, שָׁלוּהָ (*shalwā*) ease (שָׁלוֹתִי) *I was at ease*, 1 s. pf. Qal, in Job 3. 26).

<sup>1</sup> Probably to be regarded as a rare form of the 3rd sing. fem. pf.

<sup>2</sup> Hiph. כָּסַב.

1. The letter ה, appropriate (as =  $\bar{a}$ ) in the 3rd s. m. pf. Qal, came to be regarded as part of the root, and consequently (just like the ל of קטל) appears in *all* (3rd s. m.) perfects, imperfects, participles (except pass. Qal, e.g. נָלוּי), and absolute infinitives.

The vowel preceding ה frequently differs, in a way difficult to account for, from that of the corresponding part of the regular verb: the respective endings are as follows:

- (a) ה in *all* perfects, e.g. נָלָה, נִנְלָה, נִלָּה, &c.
- (b) ה in *all* imperfects, e.g. יִנְלֶה, יִנְלֶה, יִנְלֶה, &c.
- (c) ה in *all* participles (exc. pass. Qal) absolute; e.g. נֹלֵה (f. נֹלֶה), מִנְלֶה, מִנְלֶה, &c.

Ptc. cstr. is in ה in ; e.g. נֹלֶה, &c.

- (d) ה in *all* imperatives; e.g. נִלֵּה, נִלֵּה, &c.
- (e) Inf. abs. has the ordinary vowel of the regular vb.; Qal נִלֵּה, Hiph. הִנְלֵה.
- (f) Inf. cstr. adds the fem. ending ה (cf. § 33. 2 b), making the termination וְה; e.g. Qal נִלְוֹת, Pi. נִלְוֹת, Hiph. הִנְלוֹת.

The ordinary form of the 3rd s. fem. נִנְלְתָה, &c., has in reality a double fem. termination.

2. When the third radical (*i.e.* the ultimate י) is not final but stands under inflection:

(1) Before vocalic affirmatives, ו, י, or ה, the *yodh*, coming between two vowels (e.g. קָטְלוּי, *gāl'ya*) disappears and is dropped; thus נָלוּי.

It is also dropped before suffixes; e.g. (from עָנָה) *he answered me*, עָנָהוּ . . . *him* (always the form הוּ with pf.), עָנָם . . . *them*, יַעֲנֵם *he will answer them*, וַיִּרְאֵהוּ *and he saw him* (רָאָה).

(2) At the end of a syllable (*i.e.* before a consonantal affirmative; e.g. Niph. נִנְלִיתִי, נִקְטַלְתִּי) the *yodh*, preceded as it always is by  $\bar{a}$ , creates primarily, as we have seen, by strict analogy, the combination *ay*.

(a) This *ay* most naturally becomes the diphthongal  $\bar{e}$ , § 2. 2. 1. Thus נִנְלִיתִי becomes נִנְלִיתִי. This  $\bar{e}$  prevails exclusively in perff. pass., *i.e.* Niph. Pu. (נִנְלִיתִי) and Hoph.;

(b) but in the other parts it also appears as  $\bar{e}$ , which in



perf. Qal is found exclusively, and in other perff.

alternatively with *é*, as *Qal* נָלִית; Pi. נָלִית and נָלִית;

(c) before נָה of imperf. and imper. it becomes *é* (§ghol fairly regarded as pure long; cf. § 3. 2. 2 b), as נָלִינָה, נָלִינָה.

3. Of the few vbs. ending in *waw*, שָׁחָה (שָׁחַ) is found very frequently, usually in the Hithpa'lel (הִתְקַטְּלָה) to bow down, prostrate oneself. The pf. would be strictly הִשְׁתַּחֲוּהוּ (*wēw*), then (as all pfs. end in הָ) הִשְׁתַּחֲוּהוּ (§ 26. 3 a. ii.), impf. יִשְׁתַּחֲוּהוּ, *pl.* יִשְׁתַּחֲוּוּ (*wū*). Apoc. impf. sing. (§ 45. 1) strictly יִשְׁתַּחֲוּ. But, as it is characteristic of final (consonantal) *w* to pass into the unaccented homogeneous (vocalic) *ā*, this becomes יִשְׁתַּחֲוּ (not תָּ, perhaps because the ה was felt to be virtually doubled).

4. In pf. with *waw consec.* the accent is not usually thrown forward: e.g. וַעֲשִׂיתָ, not וַעֲשִׂיתָ and thou shalt make; cf. § 38. 1. 6.

היה to be	שָׁחָה to drink	רָרָה to rule
עָשָׂה to do	שָׁקָה <sup>1</sup> <i>Hiph.</i> to give drink	נָכָה <i>Hiph.</i> to smite
קָנָה to acquire	water	פָּנָה <i>f.</i> corner
מָנָה to count	הָרָה to conceive	אָרוֹן (with article
בָּכָה to weep	עָלָה to go up	הָאָרוֹן) chest, ark
מָחָה to blot out	גָּלָה to reveal, open	הַיַּרְדֵּן the Jordan
בָּנָה to build	רָאָה to see	עָנָן cloud
כָּסָה <i>Pi.</i> to cover	פָּרָה to be fruitful	עָנָן <i>Pi.</i> to bring
רָבָה to increase	צָוָה <i>Pi.</i> to command	clouds

Not before the inf. is rendered by לִבְלִיתִי with inf. cstr.; e.g.

He commanded the *anan* to eat צָוָה אֶת־הָאִישׁ לֶאֱכֹל

” ” ” not to eat לִבְלִיתִי אֱכֹל ” ”

#### EXERCISE. TRANSLATE.

כֹּה אָמַר יְהוָה לַעֲצָמוֹת הָאֵלֶּה הִנֵּה אֲנִי מֵבִיא בָכֶם רוּחַ  
וְחַיִּיתֶם: <sup>2</sup> צִוָּה אֶת־הַכֹּהֲנִים נֹשְׂאֵי אֲרוֹן יְהוָה וַיַּעֲלוּ מִן־  
הַיַּרְדֵּן: <sup>3</sup> לֹא אִסַּף עוֹד לְהַכּוֹת אֶת־כָּל־חֵי כְּאֲשֶׁר עָשִׂיתִי:  
<sup>4</sup> אֲבֹן <sup>2</sup> מֵאִסּוֹ הַבּוֹנִים הָיְתָה לְרֹאשׁ פְּנֵה: <sup>5</sup> וְהָיָה <sup>3</sup> בְּעֵגְגֵי עָנָן  
עַל־הָאָרֶץ וְנִרְאָתָה הַקֶּשֶׁת בְּעָנָן: וְהָיְתָה הַקֶּשֶׁת בְּעָנָן  
וְרֵאִיתִיהָ לְזִכָּר בְּרִיתִי: <sup>6</sup> שָׂא נָא עֵינֶיךָ וּרְאֵה כִּי אֶת־כָּל־

<sup>1</sup> Used instead of *Hiph.* of שָׁחָה.

<sup>2</sup> Relative unexpressed.

<sup>3</sup> § 3. 2. 3 b, § 7. 5.



הָאָרֶץ אֲשֶׁר אַתָּה רֹאֶה לָּךְ אֶת־נָנָה : וְשָׁמַתִּי אֶת־זֶרְעָךָ בְּעֶפֶר  
הָאָרֶץ אֲשֶׁר אִם יוּכַל אִישׁ לִמְנוֹת עֶפֶר הָאָרֶץ גַּם זֶרְעָךָ  
יִמָּנֶה : 7 וַיֹּאמֶר פְּרָעָה לָּךְ מִעָלִי הַשָּׁמַר לָּךְ אֶל־הַסֶּקֶף רְאוֹת  
פָּנַי בִּי בְיוֹם רְאֹתְךָ פָּנַי תָּמוּת : 8 מִי יִשְׁקֵנִי מָיִם : 9 וְאֲנִי  
הֲנִי מִמְשִׁיר עַל־הָאָרֶץ אַרְבַּעִים יוֹם וְאַרְבַּעִים לַיְלָה וּמַחֲיִיתִי  
אֶת־כָּל אֲשֶׁר עֲשִׂיתִי מֵעַל פָּנַי הָאֲדָמָה : 10 נַעַר הֵייתִי  
גַּם־זִקְנָתִי וְלֹא רָאִיתִי צָדִיק נֶעֻב וּזְרָעוֹ מִבְּקֵשׁ־לֶחֶם :

Behold, thy maid is in thy (*f.*) hand, do to her the (thing) good in thine eyes. And they left off building the city. I am not able to do (any)thing until thou come thither. And the waters increased very (much), and the heads of the mountains were covered. I have commanded thee not to eat of the tree which is in the midst of the garden, lest thou die. For thou, Yahweh of hosts, God of Israel, hast opened the ear of thy servant saying, A house will I build for thee. And he said unto the children of Israel, (At)-evening<sup>1</sup> (*acc.*) then (*warw. cons. pf.*<sup>2</sup>) shall ye know that Yahweh hath brought you out from the land of Egypt, and (in-the)-morning (*acc.*) then shall ye see his glory.

## § 45. APOCOPATED FORMS AND NOUNS OF VERBS LAM. HE.

1. (1) The *Jussive* or shortened impf. and the imper.<sup>3</sup> in verbs *Lam. He* is formed by loss of the final vocalic syllable (*He* and vowel sign), and hence is often called the *Apocopated* impf. &c. The contraction occasions some alterations within the word. Thus: *impf.* *Qal* יִגְלֶה, *apoc.* (by loss of הּ) יִגְלֵ. (a) This form is found in some vbs.; e.g. וַיִּשָּׁבֶּ and he took captive (from שָׁבַהּ). (b) But, just as סָפַר becomes סִפֵּר (§ 29. 1 a. a), so, in certain vbs., the form יִגְלֵ has become יִגְלֵ; e.g. וַתִּפֹּן and she turned (פָּנָה), (gutt. וַתִּהַע and she wandered (תָּעָה).

<sup>1</sup> The *modal accus.* embracing all definitions of *time, place, measure*, and in general all expressions defining the *mode* of the verbal action.

<sup>2</sup> Following עָרַב, which is *equivalent* to a clause in the impf. (§ 23. 5 b).

<sup>3</sup> The *Qal*—יִגְלֶה—of course cannot contract. In the other parts both longer and shorter forms are found; e.g. צִוֵּה and צִו, *command*, Pi. imper. of צָוָה.

(c) Other vbs. have the long vowel, but no helping §ghol, e.g. וִיבֶנֶה and he *wept*. (d) Others, again, have the helping vowel, but only the short vowel in the open syllable; e.g. וִיבִן and he *built* (gutt. וַיִּשַׁע and he *gazed* שָׁעָה). Thus there are four types, יִגַּל, יִגַּל, יִגַּל, יִגַּל.

(2) Similarly with *impf. Hiph.* יִגְלֶה, *apoc.* יִגַּל. (a) This form is found in some vbs., e.g. וַיִּשְׂק and he *watered*. (b) But just as מִלֵּךְ becomes מָלַךְ (§ 29), so in certain vbs. the form יִגַּל has become יִגַּל; e.g. וַיַּפֵּר and he *made fruitful* (פָּרָה).

So *imper. Hiph.* הַגִּל = הִגַּל = הִגַּל; e.g. הִרְבּ make *abundant* (*apoc. Hiph. imp. of רָבָה*; through הִרְבָּה, הִרְבָּ).

(3) Gutturals in the *Pe guttural* vbs. naturally take *pathah*: *apoc. impf. Qal, Hiph.* of עָלָה to *go up* (יַעֲלֶה) = יַעַל, cf. גִּיעַר, § 36. 2. 1; *apoc. imper.* (הַעֲלֶה) = הַעַל. In such vbs. the *impf. Qal* and *Hiph.* are identical.

(4) These contracted forms of *impf.* are used with *waw* consec., e.g. וַיַּעַל and he *went up* (*Qal*), or *brought up* (*Hiph.*), though full forms with *waw* are not uncommon. The following list summarizes the chief facts:

<i>impf. Qal</i>	יִגְלֶה	<i>apoc.</i> יִגַּל or יִגַּל = יִגַּל or יִגַּל.
<i>impf. Hiph.</i>	יִגְלֶה	” יִגַּל = יִגַּל.
<i>imper. Hiph.</i>	הַגִּל	” הִגַּל = הִגַּל.
<i>impf. Niph.</i>	יִגְלֶה	” יִגַּל.
<i>impf. Pi.</i>	יִגְלֶה	” יִגַּל.
<i>imper. Pi.</i>	גִּל	” גַּל.
<i>impf. Qal, Hiph.</i>	יַעֲלֶה	” יַעַל.
<i>impf. Qal</i>	יִרְאֶה	” יִרָא, &c. With <i>waw</i> cons. 3 s. m. alone יִרָא (and he <i>saw</i> ; also <i>Hiph.</i> and he <i>showed</i> ), 3 s. f. וַיִּרָא, 1 s. וַיִּרָא. <i>impf. Niph.</i> יִרְאֶה, <i>apoc.</i> יִרָא.

2. The common verb הָיָה to *be* has some irregularities, which may be summarized thus:

(1) The gutt., when initial, takes *hat*. §ghol. as *imper.* הָיִה.

(2) With *any* prefixed letter the gutt., when without a vowel, takes simple *sh'wa*, and the prefix *hireq*, as *impf.* יִהְיֶה.

(3) Apocopated *impf.* is primarily יִהְיֶה *yihy*. But, as it is characteristic of final (consonantal) *y* to pass into the accented homogeneous (vocalic) *i*, this becomes יִהְיֶה *y'hi*, with simple

*warw* וַיְהִי, with *warw consec.* וַיְהִי and it came to pass. See nouns of 2nd declension in this § (45. 3 b. 1).

The verb *חַיָּה* to live has mostly the same peculiarities.

a. *Waw* before the imp. sing. takes — as וַיְחַיֵּה (not וַיְחַי) and of course נ in 1st sing. impf. אֶחַיֶּה. The preform. letter always takes *Methegh*; e.g. יְחַיֶּה, etc.

b. As the ultimate form of the vb. for *to live* is חַיִּי, which appears in the form of חַי (§ 43) as well as of חַיָּה (§ 44, also p. 87, note 5), the plur. of חַי *living* is חַיִּים (which also means *life*).

### 3. Nouns from Verbs ל"ה.

#### First and third declensions.

abs.	מִקְנֶה	קֹנֶה	עֹלָה	שָׂדֶה	יָפָה	fem. יָפָה
cstr.	מִקְנֶה	קֹנֶה	עֹלָה	שָׂדֶה	יָפָה	יָפָה
suff. I	מִקְנִי	קֹנִי	עֹלִי	שָׂדִי		
3 m.	מִקְנֶהוּ	קֹנֶהוּ	עֹלָהוּ	שָׂדֶהוּ		
3 f.	מִקְנֶהָ	קֹנֶהָ	עֹלָהָ	שָׂדֶהָ		
pl.	מִקְנֵימ	קֹנִים	עֹלִים	שָׂדוֹת	יָפִים	יָפוֹת
cstr.	מִקְנֵי	קֹנֵי	עֹלֵי	שָׂדוֹת	יָפֵי	יָפוֹת
	(possession)	(possessor)	(leaf)	(field)	(fair)	(fair)

#### Second declension.

	A class.	I class.	U class.
abs. sing.	אֶרֶץ (אֶרֶץ)	פֶּתִי פָרִי נָדִי	חֲלִי תֹהוּ
pause	”	פֶּתִי פָרִי נָדִי	חֲלִי
suff. 3 m.		פֶּתִיו פָּרָיו נָדָיו	חֲלָיו
plur.	אֶרֶצִּים	פֶּתָאִים	חֲלָאִים
		and	
cstr.	קֶצֶי קֶדֶי	פֶּתִיִּם	חֲלִיִּי I pl.
	(lion) (end) (kid) (fruit) (simple) (half) (sickness) (waste)		

a. *First and third declensions.*—(1) The vocalic sound at the end of these words is, in the absolute (cf. מִקְנֶה), the broad *ṣghol*, which becomes the closer *çere* in the construct (מִקְנֶה). Comp. the relation of the impf. יִנְלָה and imper. נִלָּה in the verb.

(2) The vocalic termination is absorbed in the vowel of the affirmative, e.g. מִקְנֵי—the ה of מִקְנֶה has disappeared. So רֹעֶה *shepherd*, רֵעִי *my shepherd*; יָפָה, יָפִים, &c.

(3) a. The final *e* sound naturally admits the suffixes *hu*,

*ha*, &c., of 3 pers.—the original form of this suffix (§ 19. 1); cf. suffix to impf. of vbs. (§ 31. 2 b). In 3 m. s. הוּ is found exclusively (e.g. מְקַנְהוּ, not מְקַנּוּ); in 3 f. usually הָ (cf. suffix to impf. of vbs.), e.g. עֲלָהּ; rarely הַ (e.g. שָׁדָה).

β. Forms like מְקַנְיָהּ *thy cattle*, שָׁדֵינוּ *our field*, are probably not plur. but sing. written with the original י of the root, seen, e.g., in שָׁדֵי, the poetic form of שָׁדָה.

b. *Second declension*.—(1) *a*. Nouns of the regular formation, e.g. בִּכְהָ *weeping*, הִנְהָ *murmuring* (like מְלָה), are rare. As a rule the fundamental י or ו appears. It is characteristic, as we have seen (§ 45. 2. 3), of final (consonantal) *y* to pass into accented (vocalic) *i*, which has the effect of reducing the preceding vowel to sh<sup>wa</sup>; and of final (consonantal) *w* to pass into unaccented (vocalic) *u* (§ 44. 3). Thus an original פָּרִי *pary* (from פָּרָה = פָּרִי *to be fruitful*) becomes פְּרִי *p'ri* (in pause פֶּרִי with the accent on the orig. syllable); an orig. חֲצִי *hiçy* (from חָצָה = חֲצִי *to divide*) becomes חָצִי (*p*. חֲצִי, the orig. *i* becomes tone-long *e*); an orig. חָלִי *holy* or חָלִי (from חָלָה = חָלִי *to be sick*) becomes חָלִי (*p*. חָלִי).

β. Nouns ending in ו are few. An original קָצוּ would become קָצוּ (1st syll. open and accented, therefore *a*; not found, but cf. שָׁחוּ *swimming*), cstr. pl. קָצוּי (like מְלָכִי) in which the *warw* resumes its primary consonantal power. So an orig. *tohw* or *tuhw* becomes תֹּחָו, תָּחוּ.

(2) When any affirmative or suffix is appended, the vowel as in other *segholates* removes to the first syllable; e.g. the *a* in אֲרִיָּה (an alternative word for אֲרִי) *lion*; חֲלָיו *his sickness* (cf. קֲדָשׁוֹ, *holyô*). In many nouns of the A class the *a* has been thinned to *i* (cf. פָּרִי, גִּדְיוֹ) so that with suffixes they have all the appearance of I class nouns (cf. שְׂמִינִי, שְׂמִינִי, § 29. 1 b).

(3) In the plur. *yodh* is sometimes softened into 'aleph before another *yodh*; e.g. פְּתָאִים oftener than פְּתָיִים; and in the *cstr.* the pretonic *a* many times remains; e.g. גִּדְיָי.

c. The short words יָד *hand*, דָּם *blood*, &c., which follow in their inflection the *first* declension, and the words בֶּן *son*, שֵׁם *name*, &c., which follow the *third*, appear to be contractions of forms derived from stems לָהּ. The words אָב *father*, אָח *brother*, fem. אחות



*sister*, חָמָה *father-in-law*, &c., are also shortened forms belonging to this class of stems; in which, however, the rejected letter generally appears under inflection, *e.g.* sing. cstr. אָבִי, 2 m. אֲבִיךָ, 3 m. אֲבִיהוּ or אֲבִיו, 3 f. אֲבֵיהָ, &c. See Table of Irreg. Nouns, p. 153.

4. Our reciprocal pronouns are expressed in Hebrew more concretely by nouns, *man, woman, brother, sister, friend*, &c.; *e.g.*

*and they spake to one another* וַיְדַבְּרוּ אִישׁ אֶל-רֵעֵהוּ

אֶל-אֲחִיו      ”      ”

*and they smote one another* וַיִּכּוּ אִישׁ אֶת-אֲחִיו

*and they (f.) clave to one another* וַתִּדְבְּקנה אִשָּׁה בְּאֲחוֹתֶיהָ

בְּרֵעוֹתֶיהָ      ”      ”

5. Our reflexive pronouns are rendered chiefly in two ways: (i.) by the Niph. or Hithp. of the verb.; *e.g. they hid themselves* נִסְתָּרוּ, *they girded themselves* הִתְאַוְּרוּ; (ii.) by nouns, such as לֵב heart, קֶרֶב inward part, נַפֶּשׁ soul; *e.g. And he said to himself* וַיֹּאמֶר אֶל-לְבוּ, *And she laughed within herself* נִשְׂבַּע בְּנַפְשׁוֹ, *He has sworn by himself* וַתִּצְחַק בְּקֶרְבָּהּ.

מַעֲשֵׂה work	עֲנִי affliction	רִיב (f. מְרִיבָה) strife
יָפִי beauty	מִכְסֶּה covering	חִתִּים Hittites
רֵעָה friend	רֹעֶה shepherd	לֹז Luz f. well
מְרֹאֶה appearance	חָלָה to be sick	חֶמֶת (rare) water-
שְׁבִי captivity	קָוָה (rare) Niph. to	skin, bottle
מִשְׁקֶה } butler	be gathered	מָבוֹא entrance
מִשְׁקָה } (butlership)	together	מַכָּה f. blow, plague
מִקְנֵה cattle	לֶחִי cheek, dual	לְחָיִים to be drunken

#### EXERCISE. TRANSLATE.

וַתֵּהָר וַתֵּרָא בִּי הָרָתָה וַתִּקַּל גְּבֻרָתָהּ בְּעֵינֶיהָ: 2 הִתְהַלֵּךְ  
לִפְנֵי יְהוָה תָּמִיד וְהִקְמַתִּי אֶת-בְּרִיתִי לָהּ לְאֱלֹהִים:  
3 וַיִּסָּר נָח אֶת-מִכְסֶּה הַתְּבָה וַיֵּרָא וַהֲגָה חֲרָבוֹ פָּנֵי הָאָדָמָה:  
4 וַיִּטַּע נָח כָּרִם וַיִּשְׁתֶּה מִן-הַיֵּין וַיִּשְׁכָּר וַיִּתְגַּל בְּתוֹךְ<sup>1</sup> אֹהֶלָה:

<sup>1</sup> This form of the 3 s. m. suff. infrequently met with, points back to the older ending הוּ (cf. § 19. 1); the ה, which was there consonantal (*hā*), is here retained as a vowel letter.

5 וַיַּחַל הַמֶּלֶךְ בְּרַגְלָיו וּגְם־בְּחָלְיוֹ לֹא דָרַשׁ אֶת־יְהוָה: 6 נָטָה  
 יָדָהּ וְהָעֵל אֶת־הַצְּפִרְדִּים: 7 וַיְהִי רִיב בֵּין רָעִי מִקֶּנֶה אֲבָרָם  
 וּבֵין רָעִי מִקֶּנֶה לוֹט וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ אֲלֵ־נָא תְּהִי  
 מְרִיבָה בֵּינִי וּבֵינֶךָ: 8 וַיֵּרָא יְהוָה אֶל־אֲבָרָם וַיִּבֶן שָׁם אֲבָרָם  
 מִזִּבְחַ לַיהוָה הַנֶּרְאָה אֵלָיו: 9 וַיְהִי שָׁם יְהוָה מְבָרָךְ: 10 וַיִּרְאוּ  
 הַשִּׁמְרִים אִישׁ יוֹצֵא מִן־הָעִיר וַיֹּאמְרוּ לוֹ הֲרֵאנוּ נָא אֶת־מִבּוֹא  
 הָעִיר וַעֲשִׂינוּ עִמָּךְ חֶסֶד: וַיִּרְאֵם אֶת־מִבּוֹא הָעִיר וַיָּכּוּ אֶת־  
 הָעִיר לַפִּירְחָרָב וְאֶת־הָאִישׁ שִׁלְחוֹ: וַיִּלָּךְ הָאִישׁ אַרְץ הַחֲתִים  
 וַיִּבֶן עִיר וַיִּקְרָא שְׁמָהּ לֵנוּ הוּא שְׁמָהּ עַד הַיּוֹם הַזֶּה:

And Noah did according to all that Yahweh commanded him. And he commanded the priests, saying, Come up out of the Jordan; and they went up. And the man of God stretched out his hand and brought up the frogs, and Pharaoh saw the plagues, and he feared (with) a great fear. And it came to pass, when they were in the field, that the man rose up against (אל) his friend and slew him. Let the waters be gathered together unto one place, and let the dry land appear; and it was so. And God opened her eyes and she saw a well of water, and she went and filled the bottle with-water,<sup>1</sup> and made the boy drink. And the captain of the host said, Who (ever) shall smite Qiryath Šēpher and take it, then (*warw cons.*) I will give him my daughter to wife. Bow (נטה, *Hiph.*) thy heavens and come down.

Note on doubly weak and defective verbs.

1. Many verbs have more than one weak letter. They are mostly ל"א or ה"א with some other peculiarity. Some common verbs are these:

(1) ל"א and פ"א.—נָשָׂא *to lift*, impf. יִשָּׂא, pl. יִשָּׂאוּ (§ 7. 5); imp. שִׂא, suff. שִׂאֵהוּ; inf. c. שִׂאת (rarely נִשָּׂא), &c., but לִשָּׂאת.

(2) ל"א and פ"א.—יָצָא *go out*, impf. יֵצֵא, imp. צֵא, inf. c. יֵצֵאת, Hiph. הוֹצֵאת, &c.

(3) ל"א and ע"א.—בָּא *to come*, perf. בָּא, &c., impf. יָבוֹא, inf. יָבֹא, imp. בֹּא, part. בָּא. Hiph. הִבִּיֵּאת, &c., but usually הִבִּיֵּאתָ, &c., before suff.

(4) ל"א and פ"א.—נָטָה *to stretch*, impf. יִנָּטֶה, apoc. יָנִיט, Hiph.

<sup>1</sup> Acc. (cf. § 38. 3).

נכה *to smite*, הִכָּה, impf. יִכֶּה, apoc. יָךְ, inf. הִיךְ, part. מִיִּכֶה.

(5) אָל-תִּבֹּא and ל"ה.—אָבָה *be willing*, impf. יֹאבָה, apoc. אֵל-תִּבֹּא, Pr. 1. 10. אָלָה *to swear*, apoc. וַיֹּאֵל; 1 S. 14. 24 (יֹאֲלָה = יֹאֲלָה = יֹאֲלָה), § 2. 2. 1, § 35. 1 a). Poet. אָתָה *to come*, impf. יֹאֲתָה, apoc. וַיֹּאֲתָה, Is. 41. 25, cf. Deut. 33. 21.

(6) ל"ה and פ"י.—יָרָה *to cast, shoot*, imp. יִרֶה, inf. יִרֹת. Hiph. הוֹרָה *to direct, teach, instruct* (cf. תוֹרָה *direction, instruction, law*), impf. יוֹרֶה, apoc. וַיּוֹר, 2 K. 13. 17. יָפָה *be beautiful*, impf. יִיפֶה, apoc. וַיִּיפֶה, Ez. 31. 7, cf. 16. 13.

2. Stems composed of two strong radicals and any of the three weak letters י, ו, נ, are often allied in meaning. Thus: יַעֲזֹן *to advise*, יָנַר, יָנַר *to fear*, יָצַב, יָצַב *to place*, נָפַח, נָפַח *to blow*, עָטָה, עָטָה *to cover*. Hence one root supplements itself often from another. In many verbs also the forms in Qal have fallen into disuse, and the Qal supplements itself out of the other conjugations.

(1) בּוֹשׁ *be ashamed*, see Parad. § 40. Hiph. הִבִּישׁ reg., and also יִבֹּשׁ from הוֹבִישׁ.

(2) טוֹב *be good*, perf., part., inf. טוֹב; but impf. יִיטֵב and Hiph. הִיטִיב from יִטֵּב.

(3) הָלַךְ *to go*, perf., inf. abs. הִלְכָה, part. הֹלֵךְ; impf. יִלְכֶּה, inf. c. לָכַת, suff. לְכַתִּי, imp. לָךְ, Hiph. הוֹלִיךָ from יָלַךְ (וּלָךְ). Later style forms impf. and inf. cons. from הָלַךְ (יִהְיֶה לְךָ).

(4) יָגַר *to fear*, perf., part. יָגַר; impf. יִגֹּר, imp. גָּוַר, Job 19. 29, from גָּוַר.

(5) יָכַל *be able*, inf. abs. יָכֹול, inf. cons. יִכָּלֵת, impf. יִיכָל (regarded by some, less probably, as impf. Hoph.).

(6) יָסַף *to add*, perf., part., in Qal; Hiph. הוֹסִיף in perf., impf. (וַיּוֹסֶף, וַיּוֹסֶף), and inf. cstr. הוֹסִיף. An imp. סָפַו, Is. 29. 1, Jer. 7. 21.

(7) יָקָץ *to awake*, only impf. יִקָּץ in Qal; Hiph. הִקְיִין, perf., impf., imp., infin., from קָץ.

(8) קָשַׁל *to fall*, perf., inf. abs., part., in Qal; impf., inf. cons. from Niph.

(9) נָגַשׁ *to draw near*, impf., imp., inf. cons. in Qal, but perf. and part. borrowed from Niph., which has only these two parts.

(10) נָהַג *to lead*, perf., imper. in Qal; impf. and inf. cons. in Hiph., which has also perf. twice.

(11) נָקַע *be alienated*, perf., 3 f. נִקְעָה, Ez. 23. 18, impf. 3 f. תִּקַּע, Jer. 6. 8, from נָקַע.

(12) נָתַךְ *to pour* (intr.), only impf. יִתַּךְ in Qal, in Niph. נִתַּךְ, perf. and part.

(13) שָׁתָה *to drink*, in Qal, but Hiph. הִשְׁתָּה *to give to drink*, from שָׁתָה (the Qal of which is not used in Hebrew).

TABLE OF SOME COMMON IRREG. NOUNS.<sup>1</sup>

- אב *father*, *cstr.* אָבִי, *my f.* אָבִי, *thy f.* אָבִיךָ, *his f.* אָבִיו or אָבִיו, *her f.* אָבִיָּהּ, *your f.* אָבִיכֶם, *their f.* אָבִיהֶם, &c.; *plur.* אָבוֹת, *their f.* אָבוֹתָם (rarer and late אָבוֹתֵיהֶם).
- אח *brother*; in the sing. like אָב—*cstr.* אָחִי, *my b.* אָחִי, *our b.* אָחִינוּ, *your b.* אָחִיכֶם, &c. *Plur.* אָחִים (with *dagh. f. implicitum*)—but *cstr.* אָחִי, *my b.* אָחִי (pause אָחִי, p. 43, note 3), *his b.* אָחִיו, *our b.* אָחִינוּ, *your b.* אָחִיכֶם, &c.
- אח *husband's father*, like אָב.
- אחות *sister*, *cstr.* אָחוֹת, *suff.* אָחוֹתִי, &c.; *pl. (abs. אָחוֹת not found)*, with *suff.* אָחוֹתֵינוּ, אָחוֹתֵיהֶם, but also אָחוֹתֶיךָ, אָחוֹתֵיכֶם.
- חמות *husband's mother* (not found in pl.), like אָחוֹת.
- אִישׁ *man*, *pl.* אֲנָשִׁים, *cstr.* אֲנָשִׁי.
- אִשָּׁה *woman, wife* (probably for אֲנִישָׁה). The primary אִנְשָׁה (fem. *t*) would give first אִשָּׁה, then אִשָּׁה, which naturally becomes אִשָּׁה (cf. סֶפֶר, § 29. I a. a). This is, in point of fact, the *cstr.* form, hence *my w.* אִשָּׁתִּי, &c.; *pl.* נָשִׁים I, *cstr.* נָשִׁי.
- אִמָּה I *maid*, *pl.* אִמָּהוֹת I, *suff.* אִמָּהוֹתִי.
- בֵּית 2 *house*, *cstr.* בֵּית, *pl.* בָּתִּים (not *bottim*, but probably *bāttim*, or *bāttim*; in latter case *dagh.* would be *lene*—irregularly: on any view the *ṭ* is unchangeable, and is usually marked by *methegh*, probably to keep it from being mistaken for *o*), *cstr.* בָּתִּי.
- בֶּן 3 *son*, *cstr.* בֶּן, rarely בָּן; *suff.* בְּנִי, בְּנֶךָ, &c.; *pl.* בָּנִים I, *cstr.* בְּנֵי, *suff.* בְּנֵי, &c.
- בַּת 2 *daughter*, *my d.* בָּתִּי (for בְּנָתִי, &c.); *pl.* בָּנוֹת I.
- יוֹם 2 *day* (contracted from *yawm* or *yaum*), *pl.* יָמִים (for "י"); *cstr.* יָמִי, cf. § 4 I. 5. (The plur. of יָם *sea* is יָמִים.)
- כֵּל *vessel*, *suff.* כֵּלֶיךָ; *pl.* כֵּלִים, *cstr.* כֵּלִי, *suff.* כֵּלִי.
- מַיִם *pl. water*, *cstr.* מַיִ, מִימִי, *suff.* מִימִי, &c. (redupl. form always before *suff.*).
- עִיר *f. 2 city*, *pl.* עָרִים, *cstr.* עָרֵי.
- פֶּה *mouth*, *cstr.* פִּי, *my m.* פִּי, פִּיךָ, פִּיו and פִּיהוּ, &c., like אָב; *pl.* פִּיּוֹת.
- רֹאשׁ 2 *head*, *pl.* רֹאשִׁים, *cstr.* רֹאשִׁי. (§ 4 I. 5.)

<sup>1</sup> The numbers indicate the declensions.



שֵׁם *name, suff.* שְׁמִי, שְׁמוֹ, &c. *Pl.* שְׁמוֹת, *cstr.* שְׁמוֹת.  
 בְּהֵמָה *f. cattle*, though hardly irregular, should be carefully  
 noted: *cstr.* בְּהֵמֹת; *thy c.* בְּהֵמָתְךָ, *his c.* בְּהֵמָתוֹ (*pl.* בְּהֵמוֹת,  
*cstr.* בְּהֵמוֹת: rare and poetic).

שָׁבָה to take captive	אָהָה alas!	בִּגְד garment
אֲשֵׁרִי only used in <i>cstr. plu.</i> (from אֲשֵׁר or אֲשֶׁר?), the happinesses of; used practically as a kind of interjection: <i>happy (is, are, &amp;c.)!</i>		עָבַר to trouble
פֶּה to open (mouth)	פָּתַח to open	תְּפִאָּה <i>f. glory</i>
עֲטָרָה <i>f. (cstr. עֲטָרוֹת) crown</i>	כָּלָה to be complete, ended; <i>Pi.</i>	
יָשַׁע <i>Hiph.</i> to deliver	מָדוּעַ wherefore?	לֵאמֹר to finish
אוּרִיָּה Uriah	בֹּזֵה to despise	קָרַע to tear, rend

## EXERCISE. TRANSLATE.

וַיֵּבֵא דָּוִד וְאֶנְשָׁיו אֶל־הָעִיר וְהִנֵּה שְׂרוּפָה בְּאֵשׁ וַיִּנְשִׂיהֶם  
 וַבְּגִיָּהֶם וַבְּנִתֵיהֶם נִשְׁבּוּ: 2 וַיְהִי כִּרְאוֹתָיו אוֹתָהּ וַיִּקְרַע אֶת־  
 בְּגָדָיו וַיֹּאמֶר אָהָה בְּתִי הִכְרַעַתְנִי וְאִתִּי הָיִית בְּעֶכְרִי  
 וְאֲנֹכִי פָצִיתִי כִּי אֶל־יְהוָה וְלֹא אוּכַל לָשׁוּב: 3 עֲמַרְת וְקָנִים  
 בָּנִי בָנִים וְתַפְאֶרֶת בָּנִים אֲבוֹתָם: 4 אֲשֵׁרִי וְיֹשְׁבֵי בֵיתָהּ:  
 5 וַיִּקַּח אֶת־בֵּת־פְּרָעָה וַיְבִיֶאֱהָ אֶל־עִיר דָּוִד עַד כָּלְתָו לְבָנוֹת  
 אֶת־בֵּיתוֹ: 6 וַיִּשְׁכֵּב עִם־אֲבֹתָיו וַיִּקְבֹּר בְּעִיר אָבִיו: 7 וַיָּקָם  
 מֹשֶׁה וַיּוֹשַׁעַן<sup>1</sup> וַיִּשָּׁק אֶת־צֵאֲנָם<sup>2</sup> וַתִּבְאֵנָה אֶל־אֲבִיהֶן וַיֹּאמֶר  
 מָדוּעַ<sup>3</sup> מִהֲרָתֶן בָּא הַיּוֹם: 8 בְּזֹתְנִי וַתִּקַּח אֶת־אִשְׁתִּי אוּרִיָּה  
 לְהָיִית לָהּ לְאִשָּׁה: 9 וְעַתָּה לָךְ וְאֲנִי אֵהְיָה עִם־פִּיךָ  
 וְהוֹרִיתִיךָ אֲשֶׁר תִּדְבֹּר: 10 וְהִקִּמְתִּי אֶת־בְּרִיתִי אִתְּךָ וּבֵאת  
 אֶל־הַתְּבָה אִתָּה וּבִנִּיךָ וְאִשְׁתְּךָ וְנִשְׁי־בְנִיךָ אִתְּךָ:

Honour thy father and thy mother, as thy God commanded thee. And his daughters spoke to one another,

<sup>1</sup> We should expect וַיּוֹשַׁעַן, but the "connecting" vowel *a*, regular with the pf., § 31. 2 c, is occasionally found with the impf.

<sup>2</sup> Masc. suffixes are occasionally used to refer to fem. nouns.

<sup>3</sup> Cf. § 39. 4.

saying: Let us make our father drink wine; and he drank and was drunken. And again his wife bore a son; and, when he grew up, he loved his parents with all his heart, and did great good to his brothers and sisters. They took captive their enemies' wives, and plundered their houses, and then went on their way; but they did not slay (מות, *Hiph.*) any one. His daughter abode in her father's house two years. For two days his father did not open his mouth. My father and my mother have forsaken me. His name shall continually be in my mouth. I have found in thy house vessels of silver and gold. Happy are thy men!

## § 46. PERFECT, IMPERFECT, AND PARTICIPLE.

In § 20 only so much was said regarding the Tenses of the Verb as seemed absolutely necessary for understanding the Exercises. A full discussion of the subject belongs to the syntax; but the sections on the Verb can hardly be closed without some additional notes on the simple verbal forms.

I. *The Perfect*.—The perfect expresses a completed action. I. a. Now in reference to *time* such an action may be: (1) one just completed from the point of view of the present; as, Against thee only *have I sinned* הִטָּאתִי; or (2) one completed in the indefinite past; as, In the beginning God *created* בָּרָא; or (3) one already completed from the point of view of another past act (pluperfect); as, And God saw every thing that *he had made* עָשָׂה; or finally, on the opposite side, (4) one completed from the point of view of another action yet future (the future perfect); as, I will draw for thy camels also until *they have done* drinking לְשָׁתוֹת בָּלוּ (Pi. of בָּלָה).

b. It will make no difference in the usage of the perf. if the completed actions, instead of being expressed absolutely, as in the above sentences, should be conceived and expressed conditionally, or if they should have no existence except in conception: as, (1) O my God, *if I have done this* אִם עָשִׂיתִי זֹאת; (3) *If ye had not ploughed* with my heifer לֹא־הָרַשְׁתֶּם לִי (if not, unless); *Would that we had died* לוֹ מָתוּנוּ;

(4) *If I bring him not* (i.e. *shall not have brought him*) *to thee* אִם-לֹא<sup>1</sup> הֵבִיאֹתִי אֵלֶיךָ.

2. The perf. never expresses any action but one completed, or conceived as completed; but a difference in the manner of conceiving actions makes the perf. used in several cases where the present is rather employed in English: (1) In the case of general truths or actions of frequent occurrence—truths or actions which *have been* often experienced or observed (perf. of experience, the Greek *gnomic aorist*); as, The grass *withereth* יָבֵשׁ הָעֵצִיר; the sparrow *findeth* a house מְצָאָהּ. This usage is particularly common when general truths are expressed *negatively*; e.g. *He does no evil to his neighbour* לֹא-עָשָׂה לְרֵעֵהוּ רָעָה (i.e. never did). (2) In the case of the actions or conditions expressed by *stative* verbs, § 22. What the language seizes upon in this case is not the fact that the condition expressed by the verb is one that *continues*, but rather the fact that it is a condition that has come into *complete existence* and realization, and hence the perf. is made use of to express it; but as, in point of fact, the condition continues, it is usually best rendered by the English present (§ 22. 6); as, *I know* יָדַעְתִּי that thou wilt be king; *I hate* שָׂנְאֹתִי all workers of iniquity; so, *I remember*, זָכַרְתִּי, *I take refuge*, חָסִיתִי, *I rejoice*, שִׂמְחָתִי, &c. To this class belongs the verb *to be* when it is, as it is not usually, expressed; e.g. Thy servants *are no spies* לֹא-הָיוּ מְרַגְלִים. (3) A lively imagination is very apt to conceive things which are really future, especially if their occurrence be certain, as already done, and to describe them in the perf. This happens often in making promises or threats, and in the language of contracts; as, The field *give* I thee נָתַתִּי; And if not, *I will take it* לִקְחָתִי. This usage is very common in the elevated language of the Prophets, whose faith and imagination so vividly project before them the event or scene which they predict that it appears already realized. It is part of the purpose of God, and therefore,

<sup>1</sup> Gen. 43. 9. In a very similar sentence (Gen. 42. 37) the imperf. אֲבִיאָנִי is used. The sense is practically the same, but the point of view is different: the *perfect* contemplates the case assumed *after* its occurrence.



to the clear eyes of the prophet, already as good as accomplished (*prophetic perfect*); e.g. נָלָה עָמִי my people *is gone into captivity* (i.e. *shall assuredly go*).

II. *The Imperfect*.—The impf. expresses an action conceived as *entering upon*, or *going on towards*, accomplishment.

1. (1) If the imperfect is used to describe a single (as opposed to a *repeated*) action in the past, it differs from the perfect in being more vivid and pictorial. The pf. expresses the *fact*, the impf. adds colour and movement by suggesting the *process* preliminary to its completion, and is thus often best rendered by our graphic historical present; e.g. יָדָה תְּשִׁלָּה Jael *puts forth her hand* to the pin—you see her in the act; תְּשִׁלָּה would simply have stated the fact. (Contrast this with נָפַל שִׁסְרָא Sisera *fell, he lay*.) In prose this use of the impf. is only common after אָז then, מָרָם *not yet*, בְּמָרָם *before*; e.g. אָז יָשִׁיר *then he sang* (i.e. *proceeded to sing*). (2) A single action in the present time may similarly be expressed by the impf.; e.g. the man asked him, *What seekest thou?* מַה־תִּבְקֹשׁ.

2. The kind of progression or imperfection and unfinished condition of the action may consist in its frequent *repetition*: (1) Either in the present; as, It *is said* to this day, יֹאמַר (Niph.), Take of all food which *is* (regularly, customarily) *eaten*, יֹאכֵל. This usage is very common in comparisons and in the statement of general truths founded in the nature of things; as, A wise son *maketh a glad* father יִשְׂמַח; As a (Heb. *the*) dog (habitually) *laps* בֹּאֵשֶׁר יֶלֶק הַפֶּלֶב; (ילק, impf. of לָקַח, § 42). Or (2) In the past; as, And so *he did* regularly, year by year יָבֹן יַעֲשֶׂה שָׁנָה בְּשָׁנָה. This usage is of very frequent occurrence, A mist *used to go up* יָאֵר יַעֲלֶה; We remember (note the *pf.*) the fish (collective, *fem.*) which *we used to eat* יִזְכְּרֵנוּ אֶת־הַדָּגָה אֲשֶׁר־נֹאכַל; The manna *came down* regularly יָרַד הַמָּן; Moses *spoke* repeatedly (kept speaking) and God repeatedly *answered* him מֹשֶׁה יְדַבֵּר וַהֲאֱלֹהִים יַעֲנֵהוּ (the tenses imply a colloquy). This is known as the frequentative imperfect.

3. The imperf. is used for the expression of the *future*—that which is conceived as entering upon accomplishment:



(1) This may be a future from the point of view of the real present; as, Now *shalt thou see what I will do* עָתָה תִּרְאֶה; *We will burn thy house* בְּיָתֶךָ נִשְׂרֹף אֲנִי; Or (2) It may be a future from any other point of view assumed; as, He took his son that *was to reign* יָמֻלֵךְ in his stead.

4. The usage in 3. (2) may be taken as the transition to a common use of the impf. in which it serves for the expression of that class of dependent actions and those shades of relation among acts and thoughts, for which we rather use the conditional moods (esp. the potential). Such actions are strictly *future* in reference to the assumed point of relation, and the simple impf. sufficiently expresses them. For ex., Of every tree of the garden thou *mayest eat* תֹּאכַל; *Could we* (were we to) *know* הֲנֵדַע, that he *would say* יֹאמַר; How *shall* (how *can*) we *sing Yahweh's song* in a foreign land? אִיךָ נִשְׁיֵר.

5. (a) On the same ground the impf. follows particles expressing *transition, purpose, result*, and the like, as, לְמַעַן *in order that* כִּן *lest*, &c.; e.g. Say thou art my sister, *that it may be well with me* לִי לְמַעַן יִטֵּב; Let us deal wisely with the nation, *lest it multiplies* בְּפֹר־יִרְבֶּה. The actions introduced by such particles are strictly consequent and future to something just stated.

(b) When, however, there is a strong feeling of *purpose*, or when it is meant to be strongly marked, then, of course, the moods are employed, § 23. 6; e.g. Raise me up *that I may requite them* לָהֶם וְאַשְׁלֵמָה לָהֶם (coh.); Who will entice Ahab *that he may go up?* וְיַעַל אֶת־אַחָאָב וְיַעַל (juss.); What shall we do *that the sea may be calm?* מִהֲנִנְעֶשָׂה וְיִשְׁתַּחַּח? הֵימָּן. The moods are also employed to express that class of future actions which we express in the *Optative*, &c.: *May I die* אָמוּתָה (coh.); *May Yahweh establish his word* יִקֵּם הַשֵּׁבֶנָּה (juss.); *May the soul of this child return* תֵּשָׁבֶנָּה (juss.); *May the soul of this child return* תֵּשָׁבֶנָּה (juss.).

(c) It must be remembered that the perf. and impf. are entirely distinct in meaning, and that the one is never used *for* the other or to express the same conception of an act with the other. But it may readily happen that two distinct conceptions may be enter-

tained of an action, which may thus be expressed either in the perf. or impf. Any *general truth*, e.g., may be conceived on the one side as a thing completed, having been many times realized, and this conception of it would be expressed in the *perf.* (I. 2. 1); or it may be conceived on the other side as a thing unfinished, ever repeating itself; and to express this view of it, the *impf.* would be used (II. 2. 1). E.g. the grass *withereth* might be either יִבֹּשׁ or יִבֹּשׁ, the former calling attention rather to the fact, the latter to the frequency.

III. The *consecutive forms* have the same variety of use as the simple forms, the consec. impf. corresponding to the simple perf., and the consec. perf. to the simple impf. E.g., the perf. of general truths, like the ordinary historical pf., is followed by *waw consec. impf.*; e.g. כָּלָה עָנָן וַיֵּלֶךְ the cloud is consumed and departs (pausal impf. of הלך). Similarly the impf., in its frequentative as in its future sense, is followed by *waw consec. pf.*; e.g. אֵר יַעֲלֶה וְהִשָּׁקָה a mist used to go up and water (the ground).

IV. *The Participle*.—1. The participle represents an action or condition in its unbroken continuity, and corresponds to the English auxiliary to be with the pres. ptc.—*I am, was, shall be doing*; e.g. הוּא יֹשֵׁב he was sitting (not simply he sat). It may be used of present, past, or future time: (i.) *pres.*, מָה אַתָּם עוֹשִׂים what are you doing? (ii.) *past*, e.g., מֵת הַיֶּלֶד the child is dead; (iii.) *fut.*, אֲנַחְנוּ אֶת־הַמָּקוֹם מַשְׁתַּחֲתִים we are destroying, i.e. are about to destroy, this place (Hiph. שחת). The ptc. in this (fut.) sense is frequently introduced by הִנֵּה behold; e.g., הִנְנִי מָקִים גּוֹי Behold, I am about to raise up a nation.

2. The ptc. differs thus from the impf.: ptc. suggests continuity, impf. succession. "The impf. multiplies an action, the participle prolongs it" (Driver). The ptc. is a line, the impf. a succession of points. E.g. הַשָּׁמַיִם מְסַפְּרִים the heavens are unceasingly declaring the glory of God (ptc.); but יוֹם לֵיּוֹם יִבְעֵ אֶמֶר (one) day pours forth (Hiph. נבע) speech to (another) day.

3. It must be carefully noted that the Hebrew participle cannot be used as the equivalent of the English past ptc. or the Greek aor. (or pf.) ptc. For ἀφέντες πάντα ἡκολούθησαν αὐτῷ, *having left all they followed him*, Hebrew says, (and) they left all and went after him, וַיֵּצְבוּ אֶת־הַכּוֹל וַיֵּלְכוּ אַחֲרָיו.

רעה to pasture, shepherd	פֶּתַח <i>f.</i> morsel (1 suff. פִּתְיִי)
שֶׂה a sheep (a goat)	יָבֵן to lie (stretched out)
עֶדְרָה flock, herd	מִחוּץ (מִן, חוּץ) outside (§ 14. 2 b)
רָשָׁה ( <i>plc.</i> ) poor	יָדַע to know, regard, care for
כֶּבֶשֶׂה <i>f.</i> ewe-lamb	שָׁאב to draw (water)
כּוֹס <i>f.</i> cup	מַחֲנֶה camp
יחדו together	רָמָה to destroy <i>Niph.</i> to be undone
	נֶאֱמַר utterance (always in <i>cstr.</i> )

## EXERCISE. TRANSLATE.

יהוה רָעִי לֹא אֶחָקֶר: 2 יָלַד יִלְדֵי-לָנוּ בֵּן נִתַּן לָנוּ: 3 נָבִיא  
 אֲקִים לָהֶם מְקוֹב אֶחָיָהִם כְּמוֹד: 4 אִישׁ הַיֶּשֶׁר בְּעֵינָיו יַעֲשֶׂה:  
 5 רָעָה הָיָה עֲבָדָה לְאָבִיו בְּצֹאן וּבָא הָאִרִי וּנְשָׂא שָׂה מִהָעֶדְרָה  
 וַיִּצְאָתִי אַחֲרָיו וַהֲבִיתִי וַהֲצֵלָתִי מִפִּי: 6 וְלָרֶשׁ אֵין-פֶּל כִּי  
 אִם-כֶּבֶשֶׂה אֶחָת קָטָפָה אֲשֶׁר קָנָה וַיַּחֲיָה וַתִּגְדֹּל עִמּוֹ וְעַם-  
 בָּנָיו יַחֲדוּ מִפְּתוֹ תֹאכֵל וּמִפִּסּוֹ תִשָּׂא וּבְחִיקוֹ תִשָּׂבֵב וַתַּהֲרִילוּ  
 כָּבֶת: 7 יוֹדַע יְהוה דָּרָךְ צְדִיקוֹם וְדָרָךְ רָשָׁעִים תֵּאָבֵד: 8 וַיֵּרָא  
 וַהֲנֶה בָּאֵר בְּשָׂדֶה וַהֲנֶה-שָׁם עֶדְרֵי-צֹאן רֹבְצִים עָלֶיהָ כִּי מִן-  
 הַבָּאֵר הָיָא יִשְׁקוּ הָעֶדְרִים: 9 וְזֹאת הַבְּרִית אֲשֶׁר אֶכְרַת  
 אֶת-בֵּית יִשְׂרָאֵל אַחֲרֵי הַיָּמִים הָהֵם נֹאס־יְהוה נָתַתִּי אֶת-  
 תּוֹרָתִי בְּקֶרְבָם וְעַל-לִבָּם אֶכְתַּבְנָה וְהִיָּתִי לָהֶם לָאֱלֹהִים  
 וְהָמָּה יִהְיוּ-לִי לְעַם:

The more the enemy oppressed them, the more they increased. He used to take the tent and pitch it outside the camp. It is not wont to be done so in our land. Yahweh shall assuredly destroy the work of thy hands. If I perish, I perish. Then Moses and the children of Israel sang this song unto their God. Whosoever shall harden his heart and transgress my law shall be put to death. The earth standeth for ever. I counsel thee, let all thy people be gathered together. They found maidens coming out to draw water. All this I give thee, if thou wilt fall down and prostrate thyself before me. A righteous man careth for the life of his beast. Evermore Yahweh supports all who fall. While he was yet speaking one of his servants came and said, We are undone—all of us.



## § 47. THE ADJECTIVE. COMPARISON.

1. *Comparative Degree*.—(a) The adjective undergoes no change of termination or vocalization in comparison. The comparative degree is expressed by the positive followed by the prep. מִן, as, *Better than wine*, טוֹב מִיַּיִן, lit. *good away from*, or in distinction from, *wine*; *Sweeter than honey*, מְּחֻק מִדְּבֶשׁ. (Cf. the modern Greek construction of ἀπὸ—with the accus.—after a comparative; e.g. καλλίτερος ἀπὸ τοὺς ἄλλους *better than the others*.) So פָּבַר מִפֶּךָ הַדָּבָר *the matter is too hard for thee*. מִן is similarly used with verbs: אֶנְדַּל מִפֶּךָ I *will be greater than thou*, קָטַנְתִּי מִפְּלֵ הַחֲסָדִים I *am less than* (i.e. too insignificant for, unworthy of) *all the mercies*, &c.

(b) The correlative comparative (e.g. *the greater—the less*) is expressed by the simple adjective with the article; e.g. *the greater luminary* (of two), הַמָּאֹר הַגָּדוֹל; *her younger son*, בְּנָהּ הַקָּטָן.

2. *Superlative Degree*.—(a) The superlative is also expressed by the positive raised into a position of isolation, as, for example, by having the *Art.* prefixed, or by being distinguished by a suffix, or by being in the Gen. relation, as *He is the greatest*, הוּא הַגָּדוֹל, lit. *the great one* (among those referred to), קָטַן בְּנָיו *the youngest of his sons* (*his youngest son*), מִגְּדוֹלָם וְעַד־קָטָנָם *from the greatest of them to the least of them*.

(b) Absolute superlativeness is expressed variously, as by the word מְּאֹד *very, exceedingly* (טוֹב מְּאֹד *good exceedingly*), or בְּמְּאֹד or עַד־מְּאֹד or מְּאֹד מְּאֹד; or by the repetition of the word expressing the quality, קֹדֶשׁ קֹדֶשׁ<sup>1</sup> *holy of holies* = most holy, עֶבֶר עֶבֶר *the most abject slave*. שִׁיר הַשִּׁירִים *the best or most glorious of songs*: cf. *the Book of books*.

<i>I am taller than he</i>	גָּבְהָ אֲנֹכִי מִפְּנֵהוּ
<i>he is taller than his wife</i>	הוּא מְּאֻשְׁתּוֹ „
<i>too little to be—</i>	קָטַן מִהְיֹת
<i>his eldest son</i>	בְּנוֹ הַגָּדוֹל
<i>his youngest daughter</i>	בָּתּוֹ הַקָּטָנָה

<sup>1</sup> Unlike other 3rd class nouns of the 2nd declension, § 29, קֹדֶשׁ *holiness* and שֹׁרֶשׁ *a root*, form their plural not קֹדֶשִׁים and שֹׁרֶשִׁים but קֹדְשִׁים (*godhāshîm*, not *qā*) and שֹׁרֶשִׁים (*sho*)—also written "קֹ (q°) and "שֹׁ, like gutturals (חֲדָשִׁים).



קָשֶׁב <i>High.</i> to give attention	עוֹ strong
מִשְׁכָּן dwelling-place ( <i>pl.</i> נוֹ)	שֵׁכֶם shoulder ( <i>suff.</i> שְׁכָמוֹ)
עָרוֹם cunning	חַיָּה <i>f.</i> beast, animal
מַעֲלָה ( <i>מַעַל</i> with הָ <i>loc.</i> ) upwards	יָפָה ( <i>f.</i> יָפֵה) fair
חֵלֶב fat	שָׁכַל to be bereaved: <i>Pi.</i> to
רְכוּשׁ gain, property	קָדָם east make childless
דָּנִיֵּאל (later דְּנִיֵּאל) Daniel	

## EXERCISE.

קַח נַפְשִׁי כִּי לֹא-טוֹב אֲנֹכִי מֵאֲבֹתַי: 2 מִדֶּחֶם-תּוֹק מִדְּבַשׁ וּמֵה  
 עֹז מֵאֲרִי: 3 אֲהֵב יֵהוּדָה שְׁעָרֵי צִיּוֹן מִכָּל מִשְׁכְּנֹת יַעֲקֹב: 4 טוֹב  
 יוֹם הַמָּוֶת מִיּוֹם הַחַיָּה: 5 וְאִין אִישׁ מִבְּנֵי יִשְׂרָאֵל טוֹב מִמֶּנּוּ  
 מִשְׁכָּמוֹ וּמַעֲלָה גְבוּהָ מִכָּל-הָעָם: 6 הַיָּפָה בְּנָשִׁים: 7 הַגָּדוֹל  
 שְׁמֹעַ מִזְבֵּחַ טוֹב<sup>1</sup> לְהִקְשִׁיב מִחֵלֶב אֵילִים: 8 בְּאֶשֶׁר שָׁכְלָה  
 נָשִׁים חֲרָגָה בְּנֵת-שָׁכַל מִנָּשִׁים אֲמָה: 9 וּבִבְחַר מָוֶת מִחַיִּים  
 לְכָל-הַנְּשָׂאִים מִן-הַמִּשְׁפָּחָה הָרָעָה הַזֹּאת: 10 וְעַתָּה יֵהוּדָה  
 קַח-נָא אֶת-נַפְשִׁי מִמֶּנִּי כִּי טוֹב מוֹתִי מִחַיִּי: 11 אַעֲשֶׂה אוֹתָךְ  
 לְגוֹי-עֶצוֹם וְרַב מִמֶּנּוּ:

And the serpent was more cunning than all the beasts (*sing.*) of the field which God had made. He has slain men more righteous than he. Thou art wiser than Daniel. A living dog is better than a dead lion. And that man was greater than all the children of (the) East. And he loved Joseph more than all his sons, for a son of old age (was) he to him. And he lifted up his eyes and saw his brother, the son of his mother, and he said, Is this your youngest brother, whom ye mentioned (*said*) to me? And he had two daughters, and the younger was fairer than the elder. The greatest (men) of the city. There was not left to him except the youngest of his sons. And their gain was too much for dwelling together, and the land was not able to bear them.

<sup>1</sup> Inf. cstr. here practically = noun: *obedience, attention*. Usually, in this construction, without ל (cf. here שְׁמֹעַ), sometimes with ל (cf. לְהִקְשִׁיב). In the statement "it is better to dwell in the corner of the housetop," &c., which occurs twice, Prov. 25. 24 has טוֹב שֹׁבֵת, 21. 9 has טוֹב לְשֹׁבֵת.

## § 48. THE NUMERALS.

1. *The Cardinal Numbers*.—(1) The numeral *one*, אֶחָד *m.*, אַחַת *f.*, is an adj. agreeing in gender with its noun and standing like other adjj. *after* it; as אֶחָד אִישׁ *one man*, אַחַת אִמָּה *one woman*.

(2) a. The number *two*, שְׁנַיִם *m.*, שְׁתֵּי *f.* (cstr. שְׁנֵי, שְׁתֵּי), is a noun, and agrees in gender with the word which it enumerates, as שְׁנֵי אַנְשִׁים *two men*, שְׁתֵּי נָשִׁים *two women*.

b. The curious form שְׁתֵּי (*sh'táyim*: *t*, not *th*) has perhaps been shortened from a fuller fem. form שְׁנַתֵּי or שְׁנַתֵּי to שְׁתֵּי, and then conformed to שְׁתֵּי on the analogy of *m.* שְׁנַיִם. Or the pronunciation may point to some such form as אֶשְׁתֵּי (with prosthetic א; cf. אַרְבַּע *four*, from root רבע, seen in רְבִיעִי *fourth*, § 5. 5), in which case the *daghesh* is primarily *lene*, not *forte*.

(3) a. The other numerals from 3 to 10 are nouns and *disagree* in gender with the words which they enumerate, the formal fem. going with the real mas. noun and *vice versa*, as שְׁלֹשָׁה בָּנִים *three sons*, שְׁלֹשׁ בָּנוֹת *three daughters*.

b. This curious construction is perhaps to be explained by the fact that these units were originally abstract nouns in the fem.: *three sons* = *a triad* (שְׁלֹשָׁה, cstr.) *of sons*. Then the orig. construct came to be used also appositionally in the absolute, *a triad, sons*, or *sons, a triad* (שְׁלֹשָׁה בָּנִים or "ב"ש), i.e. practically adjectivally, *sons three*; and now that it was felt necessary to differentiate the genders, the already familiar fem. would be retained for use with masc. nouns, as the more important and numerous class; and a masc. would be formed to go with fem. nouns. It is also possible that the principle of dissimilation may have played some part (cf. § 35. 1 a).

(4) The *tens* are the plurals of the units (e.g. שָׁלוֹשׁ 3, שְׁלֹשִׁים 30) except עֶשְׂרִים, which is the plur. of *ten*, עָשָׂר, there being a distinct word for *hundred*, מֵאוֹה. The *tens* end in *im* alike with masc. and fem. nouns.

(5) The numerals 2–10, which are nouns, stand most commonly in the *cstr. state* before the word which they enumerate; see above, (2), (3); they may be used *in apposition* with their word, and then they stand either before or—chiefly in later style—after it; e.g. *five sons*, חֲמִשָּׁה בָּנִים or חֲמִשָּׁה בָּנִים. The other numerals, viz. those from 11 to

19 and the tens, are used only in apposition with their word, and stand chiefly before, though sometimes after, it; e.g. *fifteen sons*, חֲמִשָּׁה עָשָׂר בָּנִים.

(6) The units require the noun enumerated in the plural; e.g. תִּשְׁעַת שָׁנִים *nine years*; the tens usually take the noun in the singular when they stand before it, always in the plur. when after it (Gen. 32. 15 f.). The numbers 11 to 19 usually take the plur. except with a few common nouns like יום *day*, שָׁנָה *year*, אִישׁ *man*, נַפֶּשׁ (*soul*) *person*, &c., and collectives, e.g. 19 *cities* (עִיר *f.*), עָרִים תִּשְׁע־עָשָׂרָה; but 19 *men*, תִּשְׁעֵה-עָשָׂר אִישׁ.

(7) In numbers composed of tens and units such as 23, the order may be *three and twenty*, שְׁתֵּים וְשָׁלֹשׁ שָׁנָה *sixty-two years*, but also *twenty and three*, עָשָׂרִים וְשָׁלֹשׁ שָׁנָה, and sometimes the noun is repeated with both, as *three years and twenty year* (by 6); as חֲמִשׁ וְשָׁנִים וְשִׁבְעִים שָׁנָה *seventy-five years*; or again, שְׁנֵים וְשִׁבְעִים שָׁנָה *twenty-seven years*.

*With the Masculine.*

*With the Feminine.*

	Absol.	Cstr.	Absol.	Cstr.
1	אֶחָד	אֶחָד	אֶחָת	אֶחָת
2	שְׁנַיִם	שְׁנֵי	שְׁתֵּים	שְׁתֵּי
3	שְׁלֹשָׁה	שְׁלֹשָׁת	שְׁלֹשׁ	שְׁלֹשׁ
4	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
5	חֲמִשָּׁה	חֲמִשָּׁת	חֲמִשׁ	חֲמִשׁ
6	שֵׁשָׁה	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ
7	שִׁבְעָה	שִׁבְעַת	שִׁבְעַ	שִׁבְעַ
8	שְׁמוֹנָה	שְׁמֹנַת	שְׁמוֹנֶה	שְׁמוֹנֶה
9	תִּשְׁעָה	תִּשְׁעַת	תִּשְׁעַ	תִּשְׁעַ
10	עָשָׂרָה	עָשָׂרַת	עָשָׂר	עָשָׂר
11	{ אֶחָד עָשָׂר		אֶחָת עָשָׂרָה	
	{ עֶשְׂתִּי עָשָׂר		עֶשְׂתִּי עָשָׂרָה	
12	{ שְׁנַיִם עָשָׂר		שְׁתֵּים עָשָׂרָה	
	{ שְׁנֵי עָשָׂר		שְׁתֵּי עָשָׂרָה	
13	שְׁלֹשָׁה עָשָׂר		שְׁלֹשׁ עָשָׂרָה	
14	אַרְבָּעָה עָשָׂר		אַרְבַּע עָשָׂרָה	
	&c.		&c.	

20	עָשְׂרִים	60	שְׁשִׁים
30	שְׁלֹשִׁים	70	שִׁבְעִים
40	אַרְבָּעִים	80	שְׁמוֹנִים
50	חֲמִשִּׁים	90	תִּשְׁעִים
100	מֵאָה <i>fem., cstr.</i>	מֵאָה, plur.	מֵאוֹת <i>hundreds.</i>
200	מֵאוֹתַיִם <i>dual</i> (for מֵאוֹתִים).		
300	שְׁלֹשׁ מֵאוֹת, 400 אַרְבַּע מֵאוֹת, &c.		
1,000	אֶלֶף <i>masc.</i>		
2,000	אֶלְפַיִם <i>dual.</i>		
3,000	שְׁלֹשַׁת אֲלָפִים, 4,000 אַרְבַּעַת אֲלָפִים, &c.		
10,000	רַבְּבָה <i>pl. regular</i> , רַבְּבוֹת.		
	רַבּוֹ, רַבּוֹא <i>pl.</i> רַבּוֹת and רַבּוֹת (later forms).		
20,000	רַבּוֹתַיִם <i>dual.</i>		

(8) The word מֵאָה *hundred* may be used either in the *cstr.* or *abs.* in the *sing.*—most often in *abs.*: e.g. בֶּן-מֵאָה שָׁנָה (*son of*, i.e.) *a hundred years old* (also מֵאָה); in *du.* and *plur.* only in *absol.* The word אֶלֶף *thousand* is used in the *cstr.* also, though rarely, even in the *plur.* (אֶלְפַיִם).

(9) The *du. fem.* of the num. is used to express repetition, שִׁבְעָתַיִם *seven times, sevenfold*. A few take suffixes שְׁנֵינִי *we two*, שְׁלֹשָׁתָם *they three*, &c. (*sh'loshtām*).

2. *The Ordinal Numbers.*—The Ordinal numbers from 1 to 10 are adjectives, and construed in the ordinary way. Beyond 10 the Cardinal numbers are used also as Ordinals. The Ordinals are these:

First	רִאשׁוֹן <i>fem.</i>	רִאשׁוֹנָה	sixth	שִׁשִּׁי
second	שֵׁנִי „	שֵׁנִית	seventh	שִׁבְעִי
third	שְׁלִישִׁי „	שְׁלִישִׁית, — יָה	eighth	שְׁמִינִי
fourth	רְבִיעִי „	&c.	ninth	תִּשְׁעִי
fifth	חֲמִישִׁי or חֲמִישִׁי „	„	tenth	עֲשִׂירִי

E.g. *on the seventh day*, בַּיּוֹם הַשְּׁבִיעִי; *in the eighteenth year of the king*, בַּשָּׁמֶנָה עֶשְׂרֵה שָׁנָה לַמֶּלֶךְ; or בַּשָּׁמֶנָה עֶשְׂרֵה; or בַּשָּׁנָה שְׁמֹנֶה עֶשְׂרֵה.

3. Fractions may be expressed by feminine forms of the ordinals; e.g. שְׁלִישִׁית *a third*; in a few cases also by segholate forms; e.g. רְבִיעַ and רְבַע *a fourth*, חֲמִישַׁת *a fifth*; *a half* is חֲצִי § 45. 3 b. 1 a.



עז <i>f.</i> she-goat ; <i>pl.</i> עזים	גמל camel ; <i>pl.</i> גמלים (§ 43. 4)
כלא imprisonment	בקע to break through
שאב to draw (water)	חצר court ( <i>noun</i> )
דור generation ( <i>pl.</i> ים and oftener נות)	

## EXERCISE. TRANSLATE.

וַיֹּאמֶר אֶל-אָבִיו אֶת-שְׁנֵי בְנֵי תָמִית אֲסִילָא אֲבִיאָנוּ אֵלָיָהּ :  
 2 וַיָּקַח מִנְחָה לְאָחָיו עֲזִים מְאֹתִים וְאִילִים עֶשְׂרִים וְגַמְלִים  
 מִנִּיקוֹת וּבְנִיָּהֶם שְׁלֹשִׁים : 3 וַיְהִי בְּאַחַת וָשֶׁשׁ-מֵאוֹת שָׁנָה  
 לְחַיּוֹ בַּחֹדֶשׁ הַשְּׁנִי בַשָּׁבָעָה וְעֶשְׂרִים יוֹם לַחֹדֶשׁ יָבֶשֶׁה הָאָרֶץ :  
 4 בְּשָׁלְשִׁים וָשֶׁבַע שָׁנָה בָּשָׂנִים עָשָׂר חֹדֶשׁ בְּעֶשְׂרִים וָשֶׁבַע  
 1 לַחֹדֶשׁ נָשָׂא מֶלֶךְ בָּבֶל אֶת-רֹאשׁ מֶלֶךְ יְהוּדָה מִבֵּית כְּלָא :  
 5 וַיִּבְקְעוּ שְׁלֹשֶׁת הַגְּבֻרִים בְּמַחְגֵּה הָאֵיב וַיִּשְׁאַבוּ-מִיָּם וַיָּבֹאוּ  
 אֵלָיו וְלֹא אָבָה לְשִׁתּוֹתָם : 6 טוֹב יוֹם בְּחֻצְרֶיהָ מֵאֶלֶף :  
 7 וַיִּרְדְּפוּ מִכֶּסֶׁס חֲמִשָּׁה מֵאָה וּמֵאָה מִכֶּסֶׁס רַבָּה וַיִּרְדְּפוּ : 8 וַיֹּאמֶר  
 אֵלֵיהֶם צֵאוּ שְׁלֹשְׁתֶּכֶם וַיֵּצְאוּ שְׁלֹשְׁתָּם : 9 וַיְחִי אַחֲרֵי-זֹאת  
 מֵאָה וָאַרְבָּעִים שָׁנָה וַיֵּרָא אֶת-בָּנָיו וְאֶת-בְּנֵי בָנָיו אַרְבַּעַה  
 דֹּרוֹת : 10 וַיִּמְלֹךְ-שֵׁם שֶׁבַע שָׁנִים וַיֵּשֶׁה חֲדָשִׁים וּשְׁלֹשִׁים  
 וּשְׁלוֹשׁ שָׁנָה מֶלֶךְ בִּירוּשָׁלַם :

His five brothers and three sisters went with him to the house of their father. The queen reigned sixty-four years and died aged eighty-two: she had four sons and five daughters; her husband died in the forty-second year of her life and the twenty-fourth of her reign. And there were born unto him three sons and seven daughters, and his substance was six thousand sheep, and four thousand camels, and seven hundred asses. The days of the years of my life have been four and seventy years. There were a hundred and twenty-seven cities in his land, and in one of those cities there were a hundred and twenty thousand people. The half is better than the whole. And one said to the other, Let the two of us swear in the name of our God; so they sware, the two of them.

<sup>1</sup> יום unexpressed.

## § 49. PARTICLES.

1. The particles are mostly nouns, either entire or oftener disintegrated, though some are proper interjectional or demonstrative expressions.

Being nouns they must be considered, when in relation, to be in the *construct* state, and the word following them (or, as we say, governed by them) in the Genitive. The *case* in which, being nouns, they must also stand, will vary according to many circumstances; but as the language does not mark the case endings, this is of less consequence at first.

2. (1) Some particles are so much worn down and feeble that they cannot stand in the sentence alone, but require the support of a noun or pronoun, to which they prefix themselves; while again others, as the precative particle **נָּ**, are inseparable affixes. The punctuation of the important prepositional fragments **ב**, **כ**, **ל**, **מִן**, and of the conjunction **ו**, has already been given, §§ 14, 15.

(2) Another important inseparable prefix is the interrogative particle **ה**, the pointing of which varies:

(a) Its usual pointing is **הֵ**, as **הֵיזֶה** *is this?*

(b) Before simple *sh'wa* it is **הִ**, as **הִמָּעַט** *is it little?* occasionally followed by *Dagh. forte*; otherwise it is not infrequently marked by *Methegh*.

(c) Before Gutturals (except when they have **ַ** or **ִ**) it is also pointed **הֵ**, often marked by *Methegh*, as **הֵאֵלֶּךָ** *shall I go?*

(d) Before Gutt. with **ַ** or **ִ** it is **הִ**, as **הִחַזֵּק** *whether it be strong?*

3. *Suffixes to Particles.*—a. The pronominal suffixes to the particles will be found on the following pages: **לְ** and **כִּ** (p. 51), **מִן** (p. 53), **אֵלַי**, **עָלַי** (p. 70), **כִּי** (p. 87), **אֵת** acc. (p. 75), **אֵת** prep., **עִם** and **הִנֵּה** (p. 142), **יֵשׁ** (p. 130), **אֵינִי** (p. 136).

b. Notice the fondness of particles for *ā* in suffixes, where nouns have *ē*, e.g. 2 *f. s.* and 1 *pl.*, **לָּךְ**, **לָּנוּ**.

4. *Adverbs.*—(a) In addition to the adverbs already met with in the course of the book may be mentioned the

following: *אי, איה, אינה where?* (with suff. *איכה where art thou?* *אינו where is he?* (אנים). *מאין, אימנה whence?* *אנה whither?* *איך, איכה how? how!*

(b) Some advbs. directly connected with nouns end in *ם*, which may have been an old accus. ending; e.g. *יומם by day*, *ריקים in vain* or (with) *empty (hands)*, *הינם for nothing* or *in vain* (from *הן grace*). In some words this *ם* has passed into *ם* (§ 2. 2. 1); e.g. *פתאום suddenly*, *שלשם the day before yesterday* (three days ago, from *שלש three*).

(c) The noun *קביב circuit* is mostly used as advb. and preposition, *round about* (e.g. *יהוה קביב לעמו Yahweh is round about his people*). As a preposition it always takes the plur. form, sometimes masc., e.g. *קביבך round about thee*, more often fem. *קביבותיך*.

5. (a) *Conjunctions*.—*אם if*; *או or*; *או ... או or ... אם ... whether ... or*; *גם also*; *גם ... גם both ... and*; *גם לא ... גם לא neither ... nor*.

(b) *But* is frequently expressed by *waw*; e.g. *But of the tree thou mayst not eat*, *ומן העץ לא תאכל*. A stronger *but* is *אולם*. *But* after a negative is *אם*; e.g. *He walks not in the counsel of the wicked, but in the law of Yahweh is his delight*, *כי אם בתורת יהוה הפצו*.

(c) i. Questions, direct and indirect, are usually introduced by the particle *ה*; disjunctive questions—(*whether*) . . . or—by *אם* . . . *ה*; e.g. *הלנו אתה אם לצרינו (whether) art thou for us or for our enemies?*

ii. For *final* clauses, see § 23. 6 (cf. § 46. II. 5 a). *למען* may also be used with *inf. cstr.*; e.g. *למען דעת כל-עמי הארץ that all the peoples of the earth may know*.

(d) In oaths, *אם* = *certainly not*, and *אם לא* = *certainly*; e.g. *אם-אעשה את-הדבר הזה I shall assuredly not do this thing*. (The idiom is readily explained on the assumption of an ellipse; e.g. “*cursed be I, if I do this thing*.”) *אם יהיה טל אם-לא הארץ לדך תהיה לנחלה* *certainly there shall not be dew. אם-לא הארץ לדך תהיה לנחלה* *surely the land shall be to thee for an inheritance*. We may trace the origin of this usage in the fuller form of sentence which occasionally occurs; e.g. *פה יעשה-לי אלהים ובה יוסף* *so shall God do to me and more also* (lit. *היה*).



and so shalt he add) if thou do not become captain of the host (i.e. I swear that thou shalt become).

(e) Some prepositions become conjunctions by the addition of אֲשֶׁר; e.g. אַחֲרֵי אֲשֶׁר (cf. *après que*).

6. *Interjections* אַח, אַהֶה, ah! woe! הוי ah, alas, ha! הֵם (even pl. הֵם, as if הֵם were imper.) hush! מִי יִתֵּן (who will give? =) O that! would that! e.g. מִי יִתֵּן מוֹתִי would that I had died, חֲלִילָה far be it!—lit. *ad profanum*! ה loc. (as an exclamation; but also in construction, thus לָנוּ מֵעוֹב אֶת־יְהוָה far be it from us that we should forsake Yahweh).

עֵתֶר (*Qal*) *Hiph.* to entreat בָּרַח to flee

שָׂאוֹל Saul

הִנֵּה to moan, muse, meditate

עוֹן guilt, punishment

יָעַף to be weary, faint (§ 39. 2. 2 a)

יָעַף weary, faint

יָנַע, יָנַע to toil, grow weary (§ 39. 2. 2 a)

#### EXERCISE. TRANSLATE.

אָנָּה אֵלֶיךָ מְרוּחָה: 2 מֵאֵין יָבֹא עוֹרִי: 3 וַיִּבֶךְ וְלֹה אָמַר  
בְּלָכְתּוֹ מִי יִתֵּן מוֹתִי אֲנִי תַחְתִּיךָ בְּנִי: 4 חֲלִילָה לִי יְהוָה  
מַעֲשֵׂתִי וְאֵת הַיָּדָם הָאֲנָשִׁים הַהֲלָכִים<sup>2</sup> בְּנִפְשָׁתָם: 5 הֶעֱתִירוּ  
לִיהוָה אֱלֹהֵיכֶם וַיִּסֶּר מִעָלַי אֶת־הַמָּוֶת הַזֶּה: 6 אֶסְלֵא אֶל־  
בֵּית־אָבִי תֵלֶךְ וְלִמְחֶתֶת אִשָּׁה לְבָנִי: 7 אֶסְאַקֶח מִכָּל־אֲשֶׁר־לָךְ:  
8 מִהֲשׁוּב לָכֶם הַמָּשָׁל בָּכֶם שְׁבָעִים אִישׁ אֶסְמָשָׁל בָּכֶם אִישׁ  
אַחָד: 9 וַיִּשְׁבַּע לָהּ שְׂאוֹל בִּיהוָה לֵאמֹר חֲיֵיהוָה אֶסְיָקֶךְ  
עוֹן בְּדַבַּר הַזֶּה וּתֹאמַר הָאִשָּׁה אֶת־מִי אֶעֱלֶה־לְךָ וַיֹּאמֶר  
אֶת־שְׂמוֹאֵל הָעֲלִילִי וְתֹרֵא הָאִשָּׁה אֶת־שְׂמוֹאֵל וְתֹזַעַק בְּקוֹל  
גָּדוֹל וַיֹּאמֶר לָהּ הַמֶּלֶךְ אֶל־תִּירָאִי כִּי מִה רְאוּת וּתֹאמַר  
הָאִשָּׁה אֱלֹהִים רְאוּתִי עָלַי מִן־הָאָרֶץ:

And he said to her, My daughter, wilt thou go with this man, or wilt thou stay with me? and she said, Alas, my father, I cannot stay with thee. Whither shall I flee from

<sup>1</sup> We may assume an ellipse of *shall I drink?*

<sup>2</sup> Beth pteii, *at the cost* (here *risk*) of.

<sup>3</sup> קרה with suff.



thy presence? Art thou my son or not? O that we had died by the hand of our God in the land of Babylon, when we sat and wept by the waters thereof. I have sworn in mine anger—ye shall not enter into my rest. This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, in order that thou thyself mayst observe to do according to all that is written therein, and that thou mayst speak of it to thy children after thee, when thou sittest in thine house and when thou walkest by the way. God never grows faint or weary: if ye believe in him, how can ye say, My way is hidden from my God? for he remembereth that we are dust, and evermore he giveth strength to the weary who put their trust in him.

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# VOCABULARY.

ENGLISH AND HEBREW.

## A.

Abigail, אֲבִיגַיִל.

Abimelech, אֲבִימֶלֶךְ.

able, be, יָכַל; *impf.* וְיָכַל, § 39.

Abraham, אַבְרָהָם.

Abram, אַבְרָם.

abundance, הַמּוֹן 1.<sup>1</sup>

according to, כִּי, prep.

acquire, to, קָנָה.

add, to, יָסַף, *perf.* and *ptc.* in *Qal*; other parts in *Hiph.* See § 39.

adversary, צָר 2. § 43.

advise. See counsel.

afflict, to, עָנָה, *Pi.*; affliction, עָנִי 2. § 45.

after, behind, אַחֲרֵי; אַחֲרֵי; אַחֲרֵי after me, &c. See p. 70.

afterwards, אַחֲרֵיכֵן.

again, עוֹד; and she again bore וַתֵּלֶד, &c. See p. 129 (still).

aged, vb. and adj. זָקֵן; old age, זָקְנָה.

alas! אַחָא, אַחָה.

all, כָּל 2. § 43.

allow, to, נָתַן, *acc.* and *inf.*

alone, לְבַד 2. § 43. See בַּד in Lex. *I alone*, אֲנִי לְבַדִּי, &c.

also, גַּם; both... and also, גַּם... וְגַם.

altar, מִזְבֵּחַ. See sacrifice.

among, amongst (midst).

and, וְ, § 15; both... and, וְ... וְ (also).

angel, messenger, מַלְאָךְ 1.

anger, אָף (אֵנָף); suff. אָפִי. § 43. 4.

angry, be, קָצַף; חָרָה, used *impers.*: he was angry, לוֹ חָרָה.

anoint, to, מָשַׁח; Messiah, מָשִׁיחַ 1.

another, אֲחֵר; one another... אִישׁ אֲחֵר. See p. 150.

any (all); not any, none, לֹא... כָּל. § 13. 4.

appear, to, *Niph.* of see.

appearance, מֵרָאָה. § 45.

approach, to (draw near).

arise, to, קוּם. § 40.

ark, יָתֵבָה (*e* firm).

ark (of covenant), אָרוֹן, with art. הָאָרוֹן.

arm, זְרוּעַ, *f.* (generally); pl. *īm*, *ôth*.

army, חָיִל, § 41 (force).

arrow, חֵץ 2. § 43.

as, like כִּי (see p. 87); as, when כַּאֲשֶׁר.

<sup>1</sup> The figures 1, 2, 3 after nouns indicate the Declensions.

ascend, to (go up).  
 ashamed, be, בּוֹשׁ, § 40.  
 ashes, אֵשֶׁן 2. *i*.  
 aside, turn, to, סוּר, § 40.  
 ask, to, שָׁאַל, § 36.  
 ass, he-ass, חֲמֹר; she-ass, אֲתוֹן 1.  
 assemble, קָהַל, *Hiph.* (gather).  
 assembly, עֵדָה 1, מִקְרָא, קָהַל.  
 atone, to, כָּפַר, *Pi.* § 26. 1 *a*;  
     pass. *Pu.*; for עָל.  
 avenge, to, נָקַם; *Niph.* be avenged,  
     avenge oneself.  
 awake, to, יָקִין, *perf.* not in use;  
     *impf.* יָקִין; *perf.* הִקִּין, *Hiph.*  
     קִיּוֹן.

## B.

Baal, בָּעַל 2.  
 bad, רַע 1. § 43.  
 bank, שֹׁפָה 1 (lip).  
 bark, to, נָבַח.  
 be, to, הָיָה, § 45.  
 bear a, דָּב 2. § 43.  
 bear, to, carry, נָשָׂא (lift up).  
 bear, to, bring forth, יָלַד, § 39;  
     be born, *Niph.*; beget, *Hiph.*;  
     a boy, יָלַד 2; girl, יָלְדָה 2;  
     kindred, מוֹלָדָת, § 29. 3.  
 beast, חֵיהָ (cattle).  
 beauty, יָפִי 2, § 45 (fair).  
 bed, כְּמָה (stretch); 1 מִשְׁכָּב (lie).  
 befall, to, קָרָה; קָרָא, § 38. 1. 5.  
 before (face).  
 beget, to (bear).  
 begin, to, חָלַל, *Hiph.* (הִחָל); pass.  
     *Hoph.*; beginning תְּחִלָּה.  
 beguile, to, נִשָּׂא, *Hiph.*  
 behind (after).  
 behold, הִנֵּה, הֵן 2, § 43; *behold*

*I (me), הִנֵּנִי; behold we (us), הִנְנוּ.*  
 See p. 142, note 1. Very often  
     followed by the *participle*.  
 believe, to, אָמֵן, *Hiph.*; לְ of pers.  
 belly, נָחוֹן 1; בֶּטֶן 2. *i.* (womb).  
 beneath, instead of, תַּחַת 2; plur.  
     suff. תַּחְתֵּי, &c., rarely sing. ex-  
     cept תַּחְתָּם, § 36. 2.  
 bereaved, be, שָׁכַל, *st.*  
 beside, אֵצֶל, — *me*, אֵצְלִי, § 34. 4 b.  
 Bethel, בֵּית־אֵל.  
 between, בֵּין 2, § 41; *between me*  
     *and thee*, בֵּינִי וּבֵינֶךָ; *between me*  
     *and you* וּבֵינִיכֶם —.  
 beware, to, *Niph.* of *keep*.  
 beyond (region b.), other side,  
     עֵבֶר.  
 bind, to, saddle, חָבַשׁ; אָסַר.  
 bird, fowl, עוֹף 2; צִפּוֹר, pl. צִפּוֹרִים.  
 bitter, to be, מָר, *st., impf.* יָמַר, § 42;  
     bitter, 1 מָר, § 43.  
 bless, to, בָּרַךְ, *Pi.*; pass. *Pu.* § 36;  
     blessed, בָּרוּךְ; blessing, 1 בְּרָכָה.  
 blind, עוֹר 3.  
 blood, דָּם 1; *pl.* blood shed;  
     with heavy suff. דָּמָם.  
 blot out, to, destroy, מָחָה; pass.  
     *Niph.*  
 boil, to, cook, בָּשַׁל, *Pi.*  
 bone, עֶצֶם 2. *f.*; *pl.* *im* and *ôth*.  
 book, סֵפֶר 2.  
 bosom, חֵיק 2. § 41.  
 both, שְׁנַיִם (two); with suff. *both of*  
     *us, we both*, שְׁנֵינוּ, &c. § 48. 1. 9.  
 bottle, חֶמֶת 2.  
 bow, a, קִשְׁת 2. *f.*  
 bow down, to, כָּרַע; trans. *Hiph.*  
 boy (bear).

bread, לֶחֶם 2.

broad, be, רָחַב, *st.*; broad, רָחַב 1;  
breadth, רָחַב 2. See p. 120.

break, to, שָׁבַר; *pass. Niph.*;  
broken, נִשְׁבָּר; b. in pieces, *Pi.*

break down, to, פָּרַץ.

break, to (of day), עָלָה; daybreak,  
נֶשֶׁחַר 2.

breath, נִשְׁמָה 1.

brightness, נֹרָה 2.

bring, to, *Hiph.* of *come*.

bring down, to, *Hiph.* of *go down*,  
&c.

bring out, to, *Hiph.* of *go out*.

bring up, to, *Hiph.* of *go up*.

bring up, to = to rear, נָדַל, *Pi.*

brook, נָחַל 2.

brother, אָח. See p. 153.

buck, he-goat, תָּיִשׁ 2. § 41.

build, to, בָּנָה. § 44.

burn, to, שָׂרַף; *pass. Niph.*; with  
*fire*, בָּאֵשׁ.

burnt-offering, עֹלָה.

bury, to, קָבַר; *pass. Niph.*; grave,  
קֶבֶר 2. *i.*; קְבוּרָה grave, burial.

but, בִּי; אִם; § 49. 5 b.

butler, butlership, מִשְׁקָה. § 45.

buy, to, acquire, קָנָה (*possess*).

buy corn, to, שָׁבַר.

by (of cause), מִן. §§ 14, 15.

by (beside), עַל, p. 70.

## C.

calamity, אֵיד 2. § 41.

calf, עֵגֶל 2; *f.* עֻגְלָה. § 35.

call, to, cry, קָרָא, *dat.*; *he called*  
*him Adam*, קָרָא לוֹ אָדָם; *he*  
*called his name Adam*, קָרָא אֶת־

שְׁמוֹ אָדָם; *he was called Adam*,  
נִקְרָא לוֹ אָדָם. § 43. 5.

captain, יָשָׁר (*prince*).

capture, to (a city), לָכַד.

carcase (corpse).

care, take, to, *Niph.* of *keep*.

cast, to, throw, שָׁלַךְ, *Hiph.*; *pass.*  
*Hoph.* § 27. 2.

cast lots, to. See *fall*.

cattle, בְּהֵמָה 1; *cstr. s.* בָּהֶּ; *cstr.*  
*pl.* בָּהֵּ. See p. 154.

cave, מְעָרָה, 1, *a firm*.

cease, to, חָדַל, *st.*; *he ceased speak-*  
*ing*, חָדַל לְדַבֵּר.

cedar, אֲרֹז 2.

Chaldees, כַּשְׁדִּים.

chamber, חֲדָר 2. *m.*

change, to, חָלַף, *Pi.*

cheek, לָחִי 2. § 45.

cherub, כְּרוּב.

child, יֶלֶד 2; עוֹלָל 1; עוֹלָל 3;  
*children of Israel*, בְּנֵי יִשְׂרָאֵל  
(son).

choose, to, בָּחַר; *acc.*, בָּ.

city, עִיר 2. *f.*; *pl.* עָרִים, p. 153.

clean, be, to, טָהַר, *st.*; clean,  
טָהוֹר 1.

cleave, to, דָּבַק, *st.*; to, ב.

clothe oneself, to, put on, wear,  
לָבַשׁ, *st.*, *acc.*; *clothe* (another)  
*with—*, *Hiph.*, *two accus.* § 27. 1d.

cloud, עָנָן 1.

cold, adj., קָר 1, § 43; noun, קָר 2.

colt, עֵיִר 2. § 41.

come to, come in, enter, go in,  
בֹּוא; bring, *Hiph.*; *pass. Hoph.*;  
entrance, מְבֹוא 1.

comfort, to, נָחַם, *Pi.*; *pass. Pu.*



command, to, צוה *Pi.*; pass. *Pu.*;

a command, מִצְוָה 1.

commit, to, entrust (oversee).

compassion, to have, רחם *Pi.*

(pity). § 36.

conceal, to (hide).

conceive, הָרָה; *impf.* 3 *s.f.* with

waw cons. וְהָרָה. § 45. 1. 3.

confide, to, trust, בָּטַח; in, ב.

contend, to, רִיב. § 40.

continually, תָּמִיד.

corn, דָּגָן 1, שֶׁבֶר 2.

corpse, carcase, נִבְלָה 1.

corrupt, to, נִשְׁחָת, *Hiph.* (*Pi.*); pass.

*Niph.*

counsel, to, advise, יָעַץ, *impf.*

יַעֲצֵן; deliberate, *Niph.*, *Hithp.*;

counsel, יָעַץ 1. § 39.

count, to, number, סָפַר; מָנָה.

§ 44.

count, to, impute, reckon, חָשַׁב.

country, the (field).

court, a, חָצֵר 1. *c.*, pl. *im* and *ôth.*

covenant, a, בְּרִית, *f.*; to make a  
covenant—בָּרַת (cut); establish,  
fulfil a —, — הָקִים (arise).

cover, to, כָּסָה, *Pi.*; pass. *Pu.*; a

covering, מְכַסֶּה. § 45.

cow, פָּרָה (ox).

create, to, בָּרָא; pass. *Niph.*

creep, to, רָמַשׁ, *impf.* in *o*; creep-  
ing things, רָמַשׁ 2, *coll.*

cross, to, pass over, by, עָבַר;

*Hiph.*, bring over, make go  
through, &c.; a crossing, ford,

מַעְבָּר 1.

cry, to (call).

cry out, to, צָעַק, צָעַק; a cry, צִעְקָה 1.

cultivate, to (serve).

cunning, עָרוּם 1.

curse, a, ban, חָרָם 2.

curse, to, אָרַר; קָלַל, *Pi.*

cut down, to, cut off, cut, בָּרַת;

pass. *Niph.*

## D.

Daniel, דָּנִיֵּאל; later דְּנִיֵּאל.

darkness, חָשֶׁךְ 2.

dash in pieces, רָטַשׁ, *Pi.*; pass. *Pu.*

daughter, בַּת 2. *i.*; my *d.*, בָּתִּי, &c.;

plur. בָּנוֹת 1. See p. 153.

David, דָּוִד, דָּוִד.

dawn, daybreak, שָׁחַר 2.

day, יוֹם 2, § 41. 5; pl. יָמִים, יָמִי.

See p. 153.

death, מָוֶת, § 41 (die).

Deborah, דְּבוּרָה (= bee).

deceive, to (beguile).

declare, to (tell), (hear), (count).

deep, be, עָמַק, *st.*; deep, adj. עָמַק 1.

See § 43. 4.

deliberate, to (counsel).

delight in, to, חָפֵץ, *st.*; *impf.*

יִחְפֹּץ, in pause, יִחְפֹּץ.

delight, pleasure, חָפֵץ 2. § 35;

delighting in, adj. חָפֵץ 1.

deliver, to, נָצַל, *Hiph.*; pass. *Niph.*

depart, to, סוּר. § 40.

descend, to, יָרַד. § 39.

desert, wilderness, pasture, מִדְבָּר 1.

desire, to, חָמַד; *impf.* יִחְמֹד, pass.

*Niph.*; חָפֵץ, *st.*

desolation, חֲרָבָה 2.

despise, to, קָלַל; to be despised,

קָל (Qal).

destroy, to, נִשְׁחָת, *Hiph.* (*Pi.*);

pass. *Niph.* ; שָׁמַד, *Hiph.* pass. *Hoph.* (blot out).

dew, טֶל.

die, to, מוֹת ; to kill, *Hiph.*, *Pōl.* (מוֹתָה) ; pass. *Hoph.* ; dead, יָמָת *ptc.* ; death, מוֹת 2. § 41.

disease, sickness, חָלִי 2. § 45.

displeased, זָעַף 1.

divide, to, בָּדַל, *Hiph.* ; pass. *Niph.*

do, to (make).

dog, בָּלָב 2.

door, דֶּלֶת 2. *f.*

dove, יוֹנָה, *f.*, pl. *īm.*

draw near, to, approach, קָרַב, *st.* ; *Hiph.* bring near, offer, present ; נָגַשׁ, *perf.* used in *Niph.*, *impf.* in *Qal.* See § 33. *Hiph.* bring near ; near, קָרוֹב 1.

dream, to, חָלַם ; *impf.* יִחְלֹם ; a dream, חֲלוֹם, plur. *ōth.*

drink, to, שָׁתָה ; to give to drink, water, שָׁקָה, *Hiph.* ; feast, מִשְׁתָּה, § 45 ; a butler, cupbearer, מִשְׁקָה, § 45 ; cupbearer's office, *same.*

drive out, to, נָרַשׁ, *Pi.*, pass. *Niph.*

drunk, be, נִשְׁכַּר, *st.* ; strong drink, נִשְׁכָּר 1.

dry, be, יָבֵשׁ, *st.*, § 39 ; חָרַב ; dry land, יַבְשָׁה 1.

dumb, אֵלֶם 3.

dust, עָפָר 1.

dwel, to, יָשַׁב, § 39 ; שָׁבַן, *impf.* in *o* (p. 80) ; *Hiph.*, to place ; tabernacle, מִשְׁכָּן, pl. *ōth (īm).*

## E.

eagle, נֶשֶׁךְ 2. *i.*

ear, אָזֶן, 2. *f.*, *du.* ; give ear, hear-

ken, הִשְׁמָעִין, *Hiph.*, denom. (hear).

earth, land, אֶרֶץ 2. *f.*

earthquake, רָעַשׁ (shake).

east, קֶדֶם ; on the east of — מִקְדָּם ל

eat, to, אָכַל, § 35 ; give to eat, *Hiph.* ; meat, food (אָכַל 2), מֵאֲכָל 2, אָכְלָה 1.

Eden, עֵדֶן.

edge, פָּה, with the edge of the sword לְפִי חֶרֶב. See p. 153.

eggs, בִּיצִים 2, pl. *f.* § 41. 4.

Egypt, מִצְרַיִם, *f.* ; Egyptian, מִצְרִי, fem. יֵת. — § 16. 4. 1.

Ehud, אֶהוּד.

elder, זָקֵן 1 (aged) ; elder, comp. = greater (great). § 47. 1 b.

Elijah, אֵלִיָּהוּ, (אֵלִיָּה).

Elisha, אֵלִישָׁע.

embrace, to, חָבַק, *Pi.*

empty, רֵק (ריק).

end, קֵץ 2, § 43 ; latter end, אַחֲרִית, *f.*

end, be ended, תָּם, *st.*, § 42 ; בָּלָה, § 44 ; to finish, complete, *Hiph.* תָּם, *Pi.* כָּלָה ; perfect, תָּמִים 1, תָּם 1.

enemy, אֹיֵב 3 ; enmity אֵיבָה 2.

enter, to, בָּאוּ. בָּ.

entice, *Pi.* of פָּתָה (to be simple).

entrance, מָבוֹא 1.

escape, to, מָלַט, *Niph.* ; rescue, *Pi.*

establish, to, *Hiph.* of קוּם arise.

eternity (ever).

evening, עָרֵב 2. *c.*

ever, eternity, עוֹלָם 1, עַד ; for ever,

לְעוֹלָם; *eternal hills*, ע' הָרִי; never, לֹא . . . לֵעַ.  
 every, כָּל-יּוֹם (all); they went *every man* to his house, הֵלְכוּ אִישׁ לְבֵיתוֹ (§ 13. 4).  
 evil, adj. רַע 1, § 43; evil, *n.* רַע, רָעָה 2, § 43; אָוֶן 2, § 41.  
 except, אִם.  
 extinguished, be, דָּעָךְ, *st.*  
 eye, עֵינַי 2. *f.*, § 41, *du.* עֵינַיִם; *pl.*  
 עֵינֹת, fountains (§ 41. 5).  
 Ezra, עֶזְרָא.

## F.

face, faces, פָּנִים 1, *pl.*; before, לִפְנֵי, *formerly*, לִפְנֵי; *before me*, &c., p. 69; used both of *time* and *place*.  
 fair, beautiful, יָפֶה 1, § 45; beauty, fairness, יָפִי 2.  
 fall, to, נָפַל, *impf.* in *o*, § 33; let fall, drop, cast (lots), *Hiph.*  
 famine (hungry).  
 far, to be, רָחַק, *st.*; far, adj. רָחוֹק 1.  
 fat, בָּרִיא 1.  
 father, אָב, *irreg.* See p. 153.  
 fear, to, יָרָא, *st.*, § 39, *impf.* יִירָא; *inf.* יִרְאֶה; *pass.* *Niph.*; terrible, *ptc.* נֹרָא; fear, יִרְאֶה 2, מוֹרָא 1, § 38; פָּחַד 2.  
 feast (drink).  
 feast, to hold a (religious), חָגַג, § 42, a (religious) feast, חָג 2, § 43 and p. 45 (near foot).  
 feed, to, pasture, רָעָה; shepherd, רָעָה.  
 field, שָׂדֶה 1, § 45, *pl.* *oth* (*im*).

fierceness (heat), חָרוֹן.  
 fight, to, להִם, *Niph.*; *with, against*, מִלְחָמָה, ל; *for*, ב; battle, war, *cstr.* מִלְחָמָה, § 29. 3.  
 fill, to (be full).  
 find, to, מָצָא; *pass.* *Niph.* § 38.  
 fine, thin, דָּק 1. § 43.  
 finish, to, בָּלָה, *Pi.*; *pass.* *Pu.* (be ended), also *Qal.*  
 fire, אֵשׁ 2. *f.* § 43.  
 firmament, expanse, רָקִיעַ 1.  
 first, former, רִאשׁוֹן (§ 35. 1 a); at first, בְּרִאשׁוֹנָה.  
 fish, דָּג, דָּגָה 1. § 18. 3.  
 flame, לָהֶבֶה 1.  
 flee, to, בָּרַח; נֹס; to put to flight, הִנִּים (*Hiph.*); a refuge, מָנוֹס 1. § 41.  
 flesh, בָּשָׂר 1.  
 fling, to (cast).  
 flock, to, צָאן 2; עָדָר 2.  
 flood (of Noah), מַבּוּל.  
 foe, אֹיֵב (enemy).  
 food, אָכַלָה (eat).  
 fool, נָבָל 1; אֲוִיל; folly, אֲוִלָּה 2.  
 foot, רֵגֶל 2. *f.*  
 for, conj. כִּי.  
 force, forces, army, חַיִּל 2, § 41; also wealth, valour.  
 ford, a, מַעְבָּר.  
 ford, to (to cross).  
 forget, to, נָשָׁח; *pass.* *Niph.*  
 fork, מוֹלֵג 3; *pl.* מוֹלָגוֹת.  
 form, to, יָצַר, § 39; *impf.*; with *waw cons.* יוֹצֵר.  
 forsake, to, עָזַב (leave).  
 four, § 48; fourth, § 48. 2.  
 fowl (bird).

friend, רֵעָה, § 45.

frog, צִפְרָדַע, 3. § 30.

from, out of, prep. מִן, § 14. 2, § 15. 2.

fruit, to bear, be fruitful, פָּרָה ; fruit, פְּרִי, 2, § 45. 3 b.

full, be, מָלֵא, *st.* ; of, acc. ; be filled with, *Niph.*, acc. ; to fill (a thing with), *Pi.*, two acc., § 38. 3 b ; fuiness, מָלֵא ; full, adj. מָלֵא.

## G.

gain, to (property), רָכַשׁ ; gain, property, רְכִישׁ.

garden, גֶּן, 2. § 43.

garment, בִּגְדָה, 2. *i.*, suff. בִּגְדֵי, &c. (not רָד). שְׂמֹלֶת, 2 and שְׂלֵמָה, 2 (by transposition).

gate, שַׁעַר, 2.

gather, to, אָסַף, § 34 ; קָבַץ (*Qal*), *Pi.* ; assemble, gather themselves, and pass. *Niph.* of both vbs.

gazelle (beauty), צִבְיָה, 2. *i.* § 45. 3.

genealogies, history, תּוֹלְדוֹת, pl. *f.* (bear).

generation, דּוֹר, 2, § 41, pl. (*im*) *ôth*.

Gentiles, גּוֹיִם, גּוֹי, nation.

Gideon, גִּדְעוֹן.

girl (bear), (lad).

give, to, נָתַן, § 33 ; *dat.* gift(s), coll. מִתָּן, 1.

glad, be (joyful).

glorify, to, כָּבֵד, *Pi.* (be heavy) ; glory, כְּבוֹד, 1.

go, to, הָלַךְ, § 39 ; walk, *Hithp.* § 26. 3 b.

go down, יָרַד, § 39 ; *Hiph.* bring down ; pass. *Hoph.*

go in, בּוֹא, § 40 ; bring in, *Hiph.*, pass. *Hoph.* ; followed by ב, אָל, acc.

go out, יָצָא, §§ 38, 39 ; bring out, *Hiph.* ; pass. *Hoph.* ; of מֵן, outgoing, exit מוֹצֵא, 1, § 38.

go up, עָלָה ; bring up, *Hiph.* ; an ascent, מַעְלָה, § 45.

let go, to, שָׁלַח, *Pi.*

God, אֱלֹהִים, *pl.* (sing. in poetry אֱלֹהִי) ; with insep. prepp. לֵאלֹהִים, &c. (§ 15. 1 b), but מֵאֵל.

gold, זָהָב, 1.

good, be, pleasing, agreeable, טוֹב, *perf.* ; *impf.* יֵטֵב ; do good to, do right, *Hiph.* ; well, very, הֵיטִיב, *inf. abs.* § 39.

good, adj. טוֹב ; good things, goods, goodness, טוֹב, 2, the best (of), מֵיטֵב (only in *cstr.*) 1. govern, to, rule, *over*, מָשַׁל, ב (king). grass, דִּשָּׁא, 2 ; עֵשֶׂב, 2 ; to sprout (of young grass), הִדְשִׁיא, *Hiph. denom.*

grave (bury).

great, be, grow, גָּדַל, *st.* ; bring up (a child), *Pi.* ; magnify, *Hiph.* (*Pi.*) ;—oneself, *Hithp.* ; great, גָּדוֹל, 1 ; greatness, גְּדֻלָּה, 2 ; great, רַב, 1, § 43, pl. many.

grey hairs, שֵׂיבָה.

groan, to, אָנַח, *Niph.* § 34.

ground, אֲדָמָה, 1.

grow, of grass (grass), (sprout).

grow up (be great).

guilty, be, אָשַׁם, *st.* ; suffer, be punished (as guilty), *Niph.* ; guilt, אָשָׁם, 1, עָוֹן, 1.



## H.

half, חֲצִי 2. § 45. 3.  
 halt, to, be lame, צָלַע.  
 hand, יָד 1. *f.*, § 18; *your* —  
 יָדְכֶם.  
 hang up, to, יָקַע, *Hiph.*; הוֹקִיעַ.  
 happen, to (befall).  
 hard, be, קָשָׁה; harden, *Hiph.*;  
 hard, severe, קָשָׁה 1 (heavy).  
 hate, to, שָׂנֵא, § 38; hatred,  
 שִׂנְאָה 2.  
 head, רֹאשׁ, § 41. 5, pl. רִאשִׁים.  
 heal, רָפָא; pass. *Niph.*  
 hear, hearken, obey, שָׁמַע; make  
 be heard, declare, *Hiph.* (ear);  
 rumour, report, שָׁמַע 2.  
 heart, לֵב 1, לֵב 2, § 43 (pl. *ôth*  
 in both).  
 heaven, heavens, שָׁמַיִם 1, pl.  
 heavy, be, כָּבֵד, *st.*; make heavy,  
 harden (honour, glorify), *Pi.*;  
 heavy, כָּבֵד 1.  
 Hebrew, עִבְרִי, fem. עִבְרִיָּה, § 26. 4. 8.  
 heifer, עֵגְלָה 2.  
 help, to, עָזַר; help, עָזַר 2. § 35.  
 hero, mighty man, גִּבּוֹר.  
 hide, to, סָתַר, pass., reflex. *Niph.*;  
 act. *Hiph.*; חָבַא, pass., reflex.  
*Niph.*, *Hithp.*; act. *Hiph.*  
 high, be, רוּם; lift up, *Hiph.*; high,  
 lofty, רוּם 1, *ptc.*  
 hill, mountain, הָר 2. § 43.  
 history (genealogies).  
 hither, here, adv. הֵלָם.  
 Hittites, חֲתִי, *ptc.*  
 ho! הוּי.  
 holy, be, קָדַשׁ, *st.*; sanctify, *Pi.*;  
 —oneself, *Hithp.*; holy, saint,

קָדַשׁ 1; holiness, קָדַשׁ 2; holy  
 place, sanctuary, קֹדֶשׁ, קֹדֶשׁ 1.  
 honey, דְּבַשׁ 2. § 29. 2.  
 horn, קֶרֶן 2. *f.*  
 horse, סוּס 2; mare, סוּסָה, *f.*  
 host, army, time of service, צָבָא  
 1, pl. *ôth.* § 38. 2.  
 hot, be, חָם, *st.*; hot, חָם 1, § 43;  
 heat, חֶם 2.  
 house, בַּיִת 2, § 41; home, בֵּיתָה;  
 pl. בֵּיתִים, p. 153.  
 how! מָה, § 13. 3; אֵיךְ.  
 howl, to, יָלַל, *Hiph.* § 39. 1. 4.  
 hungry, be, רָעַב, *st.*; hungry, רָעַב;  
 hunger, famine, רָעַב 1.  
 hunt, to, צוּר; venison, צִיד.  
 husband (man).

## I.

if, אִם.  
 ill (evil).  
 image, צֶלֶם 2.  
 imagination, יִצָּר 2 (form).  
 impute, to, reckon, חָשַׁב.  
 in, prep. ב, § 14; into, אֶל ב.  
 increase, to (*intr.*), רָבָה.  
 inhabit, to, יָשַׁב, § 39. 2. 2 *b*; in-  
 habitant, יָשַׁב.  
 inherit, to, יָרַשׁ, § 39. 2. 2 *a*, dis-  
 possess, *Hiph.*; נָחַל, give to in-  
 herit, *Hiph.*; inheritance, נַחֲלָה.  
 iniquity, אָוֶן 2, § 41 (evil, guilt).  
 innocent, נָקִי (very rarely נִקְיָא).  
 inside, midst, heart, קֶרֶב 2. *i.*;  
*within the city*, בְּקִרְבֵּי הָעִיר; *within*  
*me*, בְּקֶרְבִּי (midst).  
 instead of, תַּחַת (beneath), p. 121.  
 Israel, יִשְׂרָאֵל.

## J.

Jeroboam, יִרְבֵּעַם.

Jerusalem, יְרוּשָׁלַם (יְרוּשָׁלַם), p. 103.

Jezebel, אִיזָבֵל.

Jonathan, יֹחָנָן, יְהוֹנָתָן.

Jordan (the), הַיַּרְדֵּן.

Joseph, יוֹסֵף.

Joshua, יְהוֹשֻׁעַ, יְהוֹשֻׁעַ.

journey, to, נָסַע; journey, מִסָּע 1.

joyful, be, rejoice, &c., שָׂמֵחַ, *st.*; glad, joyful, *ptc.*; gladness, joy, שְׂמֵחָה 2; also נָיל, verb and noun, §§ 40, 41.

Judah, יְהוּדָה.

judge, to, שָׁפַט; to litigate, implead one another, *Niph.*; a judge, *ptc.* שֹׁפֵט; judgment, מִשְׁפָּט 1.

just, be, righteous, &c., צָדִיק, *st.*; justify, *Hiph.*; — oneself, *Hithp.*; just, righteous, צָדִיק; righteousness, צִדְקָה 2. *i.*, צִדְקָה 1.

## K.

keep, to, watch, שָׁמַר; keep oneself, take care, beware, *Niph.*; watchman, *ptc.* שָׁמַר; watch, מִשְׁמָר 1; watch, charge, מִשְׁמָרָה, § 29. 3 a.

key, to, מָפְתִיחַ 3 (open).

kid, נִדִּי, § 45.

kill, to, הָרַג; *Hiph.* of *die* (הָמִית). kindle, to, burn (*intr.*) יָקַד, יָצַח (*trans.*); *Hiph.* of יָצַח (הָצִית), § 39. 3.

king, be, rule, מָלַךְ, *over*, ב, עַל; make one king, *Hiph.*; pass.

*Hoph.*; a king, מֶלֶךְ 2; queen, מַלְכָּה 2; kingdom, מְמֻלְכָּה, &c., § 29. 3 a.

kiss, to, נָשַׁק, *impf.* in *a* (also *o*); with ל; a kiss, נִשְׁיָקָה (rare).

kneel, to, כָּרַךְ, *st.*; to make (a beast) kneel, *Hiph.*; the other parts in sense of "bless"; knee, כָּרָךְ 2. *i.*, *f. du.* § 29, p. 101.

know, to, יָדַע, § 39. 2; *impf.* יָדַע, *imp.* יָדַע, *inf. cstr.* יָדַעַת; pass. *Niph.*; inform, make known, *Hiph.*; pass. *Hoph.*; knowledge, יָדַעַת 2.

## L.

lad, נָעַר 2; girl, damsel, *f.* נַעֲרָה 2. ladder, סֻלָּם.

lady, mistress, נָבִיחָה 2. *i.* See § 29. 3 b.

lamp, נֵר.

lance, רֶמַח 2. § 37. 2.

land (earth).

last, אַחֲרָיוֹן (after).

law, instruction, תּוֹרָה (teach)

leaf, leafage, עֵלֶה 1. § 45. 3.

lean, to, rest, press, act. סָמַךְ; oneself, *Niph.*; שָׁעַן, *Niph.*; upon, עָל.

learn, to, לָמַד, *st.*; make learn, teach, *Pi.*, two *acc.*

leave, to, abandon, עָזַב; pass. *Niph.*

leave off, to, stop (cease).

left (over), be, remain, שָׁאַר; to leave over, let remain, *Hiph.*; pass. *Niph.*

left (hand), שְׂמָאוֹל.

length (long).

leopard, נָמֵר 1.

lest, conj. **פֶּן**, joined with *impf.*  
lick, to, **לָקַק**, § 42.  
lie, to (speak falsely), **כּוֹב**, *Pi.*; a  
lie, **כֶּזֶב** 1.  
lie down, to, lie, **שָׁכַב**, *st.*; a bed,  
**מִשְׁכָּב** 1; to lie down (of beasts),  
**רִבֵּץ**, *st.*; a stall, resting-place,  
**מִרְבֵּץ** 3. § 30.  
life (live).  
lift up, to, bear, **נָשָׂא** (high).  
light, be, shine, **אֹר**, *perf.* in *o*;  
give light, *Hiph.*, § 40; light,  
**אֹר** 2; luminary, light, **מֵאֹר**  
1, pl. *ôth* (*im*).  
light, be, swift, **קָל**, *st.*, § 42; to  
curse, *Pi.*; lighten, *Hiph.*; light,  
swift, **קָל** 1. § 43.  
like, prep. **כִּי**. § 14. See p. 87.  
lion, **אַרִּי** 2, § 45; young lion, **בֶּפִּיר**.  
lip, edge, shore, **שֵׁפָה** 1, *du.* § 17.  
listen, to (hear), **שָׁמַע**, *q.*  
little, be, **קָטָן**, *st.*, § 22; little, **קָטָן**  
1, **קָטָן** 1, — the first form is  
not inflected (found only in  
abs., and *once* in *cstr.*), the  
second is inflected **קֹטָנִים קֹטָנָה**.  
See § 43. 4.  
little, a, some, a few, **מָעוֹט**; *a little*  
*water, food, &c.* **מֵי מֵי, אֶכֶל**;  
*a few people*, **מֵי מֵי** (also **מֵי**  
**מִסְפָּר**).  
live, to, **חָיָה**, § 45; living, **חַי** (from  
root **חַי**, see p. 87); life, **חַיִּים**;  
living creature, beast, **חַיָּה**.  
lofty, be, **נָבִיחָה**, *st.*; lofty, high, **נָבִיחָה**  
1; loftiness, height, **נִבְיָה** 2.  
long, be, **אָרַךְ**, *st.*; to prolong,  
*Hiph.*; long (**אָרַךְ**) only in *cstr.*

**אָרַךְ** (see p. 64), **אָרַךְ** 1, fem.  
**אָרְכָה** (see § 43. 4); length,  
**אָרַךְ** 2.  
look, to, **נָבַט**, *Hiph.*  
lord, **אֲדוֹן** 1; takes pl. suff., ex-  
cept in 1st pers. s., where it  
admits sing. also (prob. a later  
device to distinguish a human  
lord **אֲדוֹנִי** from the divine **אֲדוֹנִי**  
= יהוה).  
lot, **גּוֹרֵל** 1, pl. *ôth*.  
Lot, **לוֹט**.  
loud, **גָּדוֹל** (great).  
love, to, **אָהַב**, *st.*, § 34; love, **אֶהְבָּה**  
(strictly *inf. cstr.*).  
low, be, **שָׁפַל**, *st.*; low, **שָׁפַל**; to  
bring low, *Hiph.* of **שָׁפַל** or **כָּרַע**.  
Luz, **לֹחַ**.

## M.

magnify, to (be great).  
maid, **שִׁפְחָה** 2; **אָמָה** 1, pl. **אִמָּהוֹת**,  
see p. 153.  
make, to, do, **עָשָׂה**; pass. *Niph.*;  
to make one thing into another,  
*two accus.*; work, deed, **מַעֲשֵׂה**,  
§ 45; **פָּעַל** *poet.*; a work, **פָּעַל**,  
p. 120.  
male, **זָכָר** 1.  
man, husband, **אִישׁ**; man, man-  
kind, **אָדָם**.  
manner, **דֶּרֶךְ** 2, **מִשְׁפָּט** 1.  
mantle, **מַעֲטָל**; **אֶדְרֶת**. § 29. 2.  
many, be, increase, **רָבָה**; increase,  
to, act. *Hiph.*; many, **רַב** 1. § 43.  
mare (horse).  
matter (word).  
measure, to, **מָדַד**. § 42.

meat (eat).  
 meditate, muse, הִנָּה.  
 meet, to, קָרָא, קָרָה (infin. cstr. קָרָאָה); *to meet him*, לְקָרְאוֹתוֹ, &c.  
 melt, to, מוּג, and *Niph.*  
 memory, memorial, זִכָּר 2.  
 mention, to, *Hiph.* of *remember*.  
 merciful, to be, רַחַם, *Pi.*, acc. חָנַן;  
 mercy, loving-kindness, חַסֵּד.  
 messenger (angel).  
 midst, תוֹךְ 1, § 41; *within the house*, בְּתוֹךְ הַבַּיִת (inside).  
 mighty man (hero).  
 minister, to, שָׂרָה, *Pi.* (serve).  
 Miriam, מִרְיָם.  
 mischief, אָסוֹן (rare).  
 missile (send).  
 mistress (lady).  
 Moab, מוֹאָב.  
 month, חֹדֶשׁ 2 (new).  
 moon, יָרֵחַ.  
 more (still), עוֹד.  
 morning, בֹּקֶר 2.  
 morsel, fragment, פֶּתַח 2. *i. f.* § 43.  
 Moses, מֹשֶׁה.  
 mother, אִם 2. § 43.  
 mountain (hill).  
 mourn, to, סָפַד; אָבַל, *st.*; mourning, מִסְפָּד 3.  
 mouth, edge, פֶּה. See p. 153.  
 much, רַב 1. § 43 (many).

## N.

naked, עֵירֹם, pl. עֵירָמִים, see § 43. 4; nakedness, עֲרוּהָ 2.  
 name, שֵׁם 3, pl. שִׁמוֹת.  
 narrate, to, סָפַר, *Pi.*  
 nation, גּוֹי (people).

native land, מוֹלָדָת 2 (bear).  
 near, קָרוֹב 1 (draw near).  
 neck, צַוָּאר 1, *sing.* and *pl.*  
 new, חֲדָשׁ 1.  
 night, לַיִל 2, § 41, usually לַיְלָה 2.  
 no, not, לֹא direct; אַל, with prohibitions, p. 83; no, none, אֵין 2 (if with vb., vb. is in *ptc.*), p. 136, footnote.  
 north, צָפוֹן 1.  
 not to, לִבְלִיתִי, *inf.*, p. 145.  
 now, עַתָּה.  
 number, to, מָנָה (count).  
 nurse, מִינֵקֶת 2. *i.* § 29. 3.

## O.

oath, שְׁבוּעָה (swear).  
 offer, to, *Hiph.* of קָרַב, *draw near*.  
 offering, קָרְבַּן; meat (*i.e.* bloodless)—מִנְחָה; drink—נֶסֶךְ 2. *i.*; burnt—עֹלָה.  
 ointment, שֶׁמֶן 2.  
 old (elder, aged).  
 olive, זַיִת 2. § 41.  
 on, upon, ב, § 14. 1; עַל, p. 70.  
 one, § 48; one—another, p. 150 (friend), (brother).  
 only, אֶדְוָה.  
 open, to, פָּתַח; pass. *Niph.*; door, פֶּתַח 2. *i.*; key, מִפְתָּח 3; to open (of eyes), פָּקַח; pass. *Niph.*; open (of mouth), פָּצָה.  
 oppress, to, לָחַץ, עָנָה, *Pi.*  
 or, או; וְאִם, in interrogative or indirectly interr. sentences, —*shall we go or shall we forbear?* הֲנֵלֵךְ—וְאִם נִחְדָּל;  
 or no, or not, אִם לֹא, § 49. 5 c.



other, אֲחֵר, pl. אֲחֵרִים.  
 out, out of, מֵן, § 14. 2, § 15. 2.  
 out at, in at, בְּעֵד (properly "interval," "distance"). See p. 96.  
 outside, חוּץ; to the outside, הַחוּצָה;  
*on, at, the outside of the house,*  
 מִחוּץ לְבֵית, § 14. 2 b.  
 over, upon, עַל, p. 70.  
 overflow, to, overwhelm, שָׁטַף.  
 oversee, to, visit, פָּקַד; commit,  
 entrust, *Hiph.*; an overseer,  
 פֶּקִיד.  
 ox, פָּר, 2, § 43; שׁוֹר, § 41; cow,  
*fem.* פָּרָה.

## P.

pain, חָלִי, 2, § 45. 3; מַכָּאב.  
 palace, הֵיכַל, 1, pl. *ôth* (once);  
 cstr. הֵיכָלִי.  
 palm (hand), כַּף, 2, § 43.  
 pass by, עָבַר (cross).  
 passover, פֶּסַח, 2.  
 pasture, מִדְבָּר (desert).  
 path, נָתִיב, 1. *m.*, and נִתְיָבָה, *f.*  
 pay, to, שָׁלַם, *Pi.*  
 people, עַם, 2, § 43.  
 perfect, תָּם, 1, § 43; תְּמִים, 1. See  
 be ended.  
 perish, to, אָבַד, § 35; destroy,  
*Pi.*, *Hiph.*  
 permit, to, נָתַן, *acc.* and *inf.*  
 Pharaoh, פַּרְעֹה.  
 Philistines, פְּלִשְׁתִּים.  
 pit, prison, בּוֹר, 2, § 41; pl. *ôth*.  
 pity, to, רָחַם, *Pi.*, § 36; חָנַן, § 42.  
 place, to, שָׂם, שֵׁם, שִׁית, הִנִּית (Hiph.  
 of נָתַן); *Hiph.* of שָׁכַן. See set,  
 dwell, rest.

place, a, מָקוֹם, 1; pl. *ôth* (arise).  
 plague, נָגַע, 2; מִכָּה.  
 plain (*noun*), lowland, שְׁפֵלָה.  
 plant, to, נָטַע; a plant, נֹטֵעַ, 2. *i.*  
 play, to, sing, &c., זָמַר, *Pi.*  
 plead with, to, רִיב, בָּ, עִם, § 40.  
 plough, to, חָרַשׁ.  
 plunder, to, בָּזַז (spoil), (take). § 42.  
 poor, דָּל, אֲבִיוֹן, 1, § 43.  
 possess, to, יָרַשׁ, קָנָה; possessor,  
 קָנָה; possession, מִקְנָה, § 45.  
 pot, כִּיר; pl. *ôth*.  
 pour out, שָׁפַךְ (spill).  
 powerful, עָצוּם, 1.  
 prayer, תְּפִלָּה.  
 precept, פְּקֻדָּה (oversee).  
 presence, in p. of, לִפְנֵי (face),  
 p. 69.  
 prey, מָלְקוֹחַ (take).  
 priest, כֹּהֵן, 3.  
 prince, שָׂר, 2, § 43.  
 prolong, to, *Hiph.* of אָרַךְ, *be*  
*long.*  
 promise, to, אָמַר, with *inf.*  
 prophesy, to, נָבֵא, *Niph.* (*Hithp.*);  
*concerning*, ל, עַל; prophet,  
 נָבִיא, 1.  
 prove, to (try), צָרַף, בָּחַן, צָרַף,  
*Pi.*  
 proverb, מוֹשֵׁל, 1.  
 punished, be, *Qal*, *Niph.* of אָשַׁם,  
*be guilty.*  
 pursue, to, רָדַף.  
 put on, wear, לָבַשׁ, *acc.*; to clothe,  
 dress with, *Hiph.*, *two acc.*,  
 § 27. 1 *d.* § 38. 3 b.  
 put, to, place, set, נָתַן. See place.  
 put out, to (the hand), שָׁלַח.

## Q.

queen, מַלְכָּה 2.

quiet, שָׁאַן.

quiet, become, שָׁתַק, impf. *o*.

## R.

rain, מָטָר 1; rain, to, מָטַר, *Hiph.*

ram, אֵיל 2. § 41. 2.

ransom, כָּפַר 2 (atone).

read, to, קָרָא.

rebel, revolt, to, פָּשַׁע; *against*, ב.

receive, to, לָקַח, § 33. 3 b.

redeem, to, פָּדָה, נָאַל; redemption, פְּדוּת; redeemer, נֹאַל.

refrain, to, רָחַק, *st.* (far).

refresh, to, sustain, סָעַד.

refuge (flee), (trust).

regard, to, שָׁעָה, אָל (look).

reign, to (king).

rejoice, to (joyful, be).

remember, to; זָכַר; pass. *Niph.*; call to remembrance, mention, *Hiph.*; memory, זָכַר 2.remove, to, סָוַר, intrans.; *Hiph.* trans.

rend, to, קָרַע.

repent, to, נָחַם, *Niph.* נָחַם, § 36.

report, שָׁמוּעָה (hear).

rescue, to (escape), (deliver).

rest, to, שָׁבַת; make cease, *Hiph.*;נָתַת; give rest, *Hiph.* הִנִּיחַ, *dat.*;place, set, *Hiph.* הִנִּיחַ; resting-

place, מְנוּחָה, מְנוּחָה, § 41; sab-

bath, שָׁבַת 1.

restore, to (return).

return, to, שָׁב, restore, *Hiph.*,*Pōl.*; return, תִּשׁוּבָה.

reveal, to, גָּלָה.

review, to, פָּקַד (oversee).

rib, side, צָלַע, *f.* 1; pl. *ôth* (*im*).

See p. 114.

riches, חֵיל 2 (force); עָשָׂר 2; rich, עָשִׂיר.

riddle, חִידָה.

ride, to, רָכַב, *st.*; to make ride, set on a horse, &c., *Hiph.*;chariot, רָכַב 2. *i.*, מְרַבֵּבָה.

righteous, be (just).

rise, to, קוּם.

rise, to (of star, &amp;c.), זָרַח.

rise early, to, *Hiph.* שָׁבַח.river, נָהָר 1, pl. *ôth* and *im*; יָאֵר (mainly of *Nile* and its branches).roll, to, גָּלַל, *Qal*, *Hiph.*; pass. *Niph.*

rule over, to (govern).

rumour (report).

run, to, רוּץ; runner, post, *ptc.* רָץ 1; make run, bring hastily, *Hiph.*

## S.

sabbath (rest).

sacrifice, to, זָבַח; sacrifice, זָבַח 2. *i.*; altar, מִזְבֵּחַ 3, pl. *ôth* (offer, offering).

saddle, to (bind).

saint (holy).

sake of, for, בְּעֵבוּר, — *of me*, בְּעֵבוּרִי, בְּגִלְלִי. See עָבַר, גִּלַל in *Lex.*

salt, מָלַח 2.

salvation (save).

Samson, שָׁמְשׁוֹן.

Samuel, שְׁמוּאֵל.

sanctify, to (holy).

sanctuary (holy).

sand, חוֹל, 2. § 41.

Sarah, שָׂרָה.

satisfied, be, שָׂבַע, *st.*, with, acc.;

to satisfy with, *Hiph.*, two acc.,

§ 38. 3; satisfied, שָׂבַע 1; ful-

ness, שָׂבַע 2, שָׂבַע 1.

Saul, שָׂאוּל.

save, to, יָשַׁע, *Hiph.* הוֹשִׁיעַ; pass.

*Niph.*, salvation, safety, יָשַׁע 2;

יִשׁוּעָה.

say, to, promise, אָמַר, § 35.

scattered, be, פּוֹץ (impf.); to

scatter, *Hiph.*; pass. *Niph.*

sceptre, tribe, rod, שֵׁבֶט 2.

scribe, כָּתוּב 3 (count).

sea, יָם 2, § 43, *ctr.* יָם, יָם, and

יָם (only in יָם-סוּף).

see, to, רָאָה, §§ 44, 45; pass.

*Niph.*; show, let see, *Hiph.*,

two acc.; seer, רָאָה; sight,

aspect, face, מִרְאָה.

seed, זֶרַע 2 (sow).

seek, to, inquire at, דָּרַשׁ; pass.

*Niph.*

seek, to, בָּקַשׁ, *Pi.*

sell, to, מָכַר; pass. *Niph.*

send, to, שָׁלַח; send away, loose,

*Pi.*; a missile, שָׁלַח 2. *i.*

serpent, נָחָשׁ 1.

serve, to, till, עָבַד; pass. *Niph.*;

enslave, *Hiph.*; servant, עָבֵד

2; service; עָבָדָה; to serve =

minister (mainly in sacred

things), שָׁרַח, *Pi.*

set, to, בָּנָה, נָתַן, שָׂם, שָׂת, בָּנוּ,

*Hiph.*, *Po'l.* (§ 40. 5); pass.

*Niph.* (place).

seven, seventh, § 48.

shadow, צֶל 2. § 43.

shake, to, רָעַשׁ; trans. *Hiph.*; an

earthquake, רָעַשׁ 2.

shave, to, גָּלַח, *Pi.*, *Hithp.*

shed, to (spill).

Sheol, the underworld, שְׁאוּל.

shepherd, herdsman, רָעָה (feed).

shine, to, אָוֹר, § 40.

shore (lip).

short, קָצֵר 1.

shoulder, שֵׁכָם 2. *i.*

shut, to, סָגַר; pass. *Niph.*

sick, be, to, חָלָה; sickness, חָלִי.

side, end (יָרְכָה or יָרְכָה), (once

in *sing.*—Gen. 49. 13—with

suff. (יָרְכָחוּ), *du.* יָרְכָתִים, *ctr.*

יָרְכָתִי (with *dagh. l.*).

silent, be, דָּם, *st.* (impf. יָדָם), חָרַשׁ,

*Hiph.*

silver, כֶּסֶף 2.

simple one, a, פָּתִי 2. § 45. 3 b (3).

sin, to, חָטָא; sin, חָטָא 2, חָטָאת;

sinner (sing.), חָטָא, *plc.*, חָטָא

(used in plur.).

sing, to, שָׁיר; a song, שִׁיר, and *fem.*

sister, אָחוֹת 1. See p. 153.

sit, to, dwell, יָשַׁב, § 39. 2; make

to sit, place, *Hiph.*; pass.

*Hoph.*; a seat, assembly, dwell-

ing-place, מוֹשָׁב 1.

slaughter, to, שָׁחַט, § 36.

slay, to, הָרַג (die).

sleep, to, יָשָׁן, *st.*; sleep, slumber,

נָם; sleep heavily, רָדָם, *Niph.*;

sleep, תַּנּוּמָה 1, יָשָׁנָה; heavy

- (ecstatic) sleep, תַּרְדֵּמָה, *e* firm.
- smell, to, רִיחַ, *Hiph.*; smell, רִיחַ, 2.
- smite, to, נָגַף; pass. *Niph.*; נָכַח, *Hiph.*; הִכָּה; pass. *Hoph.*; נָנַע; stroke, defeat, מָנַפָּה, נָנַע, 2. *i.* (The word מָנַפָּה is of general use, the other two very commonly of divine plagues.)
- smoke, עָשָׂן, 1.
- snare, פֶּחַ, 2. § 43.
- sole (of foot), palm, בֶּרֶךְ, 2. *f.* § 43.
- some (a little), כֵּן, partitive.
- son, בֶּן, 3. See p. 153.
- song, שִׁיר, *m.* (שִׁירָה, *f.*).
- sore, רַע, (bad).
- sorrow, heaviness, יָגוֹן, 1.
- soul, נַפֶּשׁ, 2. *f.*
- south, נֹגֵב, 2.
- sow, to, זָרַע; bear seed, *Hiph.*; seed, זָרַע, 2.
- speak, to, דָּבַר, *Pi.* (pf. דִּבֶּר)—in Qal used only in *act. ptc.*; a word, thing, דָּבָר, 1; *everything*, דָּבָר, *nothing*, כֹּל דָּבָר, or 'לֹא—כֹּל', § 13. 4.
- spill, to, שָׁפַךְ; pass. *Niph.*
- spirit, wind, רוּחַ, 2. *f.*
- spoil, to, plunder, שָׁלַל; spoil, שָׁלַל, 1.
- spread, to, spread out (hands), פָּרַשׁ; יָצַע, *Hiph.* (*impf.* יָצִיעַ), § 39. 3.
- sprout, to, צָמַח; make to sprout, *Hiph.*; sprout, branch, צָמַח, 2. *i.* (grass).
- staff, מַקֵּל, 3, pl. *ôth*.
- stall, lair, מְרִינִן, 3 (lie down).
- stand, to, עָמַד; set up, *Hiph.*, קוּם.
- star, כּוֹכֵב, 1.
- statute (command), חֻק, 2, § 43, fem. חֻקָּה (precept).
- steal, to, נָגַב, *Qal* and *Pi.*; pass. *Pu.*, *Niph.*; thief, נֹגֵב.
- still, yet, more, עוֹד; see p. 136 (note); *still alive*, עוֹד חַי (again).
- stone, אֶבֶן, 2.
- stranger, sojourner, נָכַר, 1, § 41; strange, foreign, נֹכְרִי (*nokhri*).
- street, חוּץ, 2, pl. *ôth*; רֶחֶב, 2; שׁוּק, *f.*, pl. *ôth*.
- strength (strong).
- stretch, to, נָטָה, also *Hiph.* (put out); a bed, מִטָּה.
- strip, to, פָּשַׁט, *Hiph.*
- strong, be, חָזַק, *st.*; אָמַץ, *st.*; strengthen, *Pi.*; עָצַם, *st.*; strong, חָזַק, עָצוּם; strength, חֹזֶק and חֲזָקָה, 2, § 43; כֹּחַ, 2.
- strive, to, plead, רִיב, § 40; strife, מְרִיבָה, 2, רִיב.
- suck, to, יָנַק, § 39. 1; suckle, give suck, *Hiph.*; nurse, *ptc. Hiph.*, מִינִיקָה, see § 29. 3.
- suffer, to, punishment (be guilty); to suffer pain, בָּאָב, *st.* (pain).
- sun, שֶׁמֶשׁ, 2.
- swarm, to, שָׂרַץ, *with acc.*; a swarm, שָׂרָץ, 2.
- swear, to, שָׁבַע, *Niph.*; oath, שְׁבוּעָה.
- sweat, זְעָה, *st.* firm.
- sweet, be (מָתוֹק), *st.*; sweet, מָתוֹק, 1, inflect. מְתוֹקָה, § 41. 1 b.
- sword, חֶרֶב, 2. *f.*
- sycamores, שִׁקְמִים.



## T.

tabernacle, מִשְׁכָּן (dwell).  
 tablet, לוח *m.*; pl. לוחות.  
 take, to, לָקַח; pass. *Qal*, *Niph.*,  
 § 33. 3 b, c; prey, plunder,  
 מִלְקוֹחַ; take (capture in war,  
 &c.), לָבַד; pass. *Niph.*  
 tall, גָּבֹהַ (great). *Cstr.* גְּבוֹהַ.  
 tambourine, תֶּהֱ 2. § 43.  
 taste, to, טָעַם; taste, sense, טַעַם 2.  
 teach, to, יָרָה, *Hiph.*, הוֹרָה; לָמַד  
 (learn) *Pi.*; law, instruction, תוֹרָה.  
 tell, to, נָגַד, *Hiph.*; pass. *Hoph.*  
 (count), (say), (speak).  
 temple, הֵיכָל (palace).  
 tent, אֹהֶל 2; pl. אֹהֳלִים (but also,  
 with *prep.* בְּאֹהֳלִים).  
 terrible, נֹרָא, *Niph.* *ptc.* of יָרָא  
 (fear).  
 testify, to, עִיד, *Hiph.*; witness, עֵד.  
 that, conj. כִּי; in order that, לְמַעַן,  
 with *inf.* *cstr.* (p. 168), or  
*imperf.* (p. 86); *that* is very  
 often expressed by *waw consec.*,  
*e.g.* after וַיְהִי, and it came to  
*pass.* § 23. 3.  
 then, of time, אָז; *then*, of tran-  
 sition in thought, ו, simple and  
*consec.* § 23. 3.  
 thence (there).  
 there, שָׁם; thither, שָׁמָּה; thence,  
 מִשָּׁם; where, whence, whither,  
 see p. 47.  
 there is (was), יֵשׁ; — *water*, יֵשׁ  
 מַיִם; *I have*, יֵשׁ-לִי &c. (see p.  
 130, note 3); *there is (was) not*,  
 אֵין; *there is no water*, אֵין מַיִם;  
*suff.*, see p. 136.

therefore, עַל-כֵּן.  
 thief (steal).  
 thigh, יָרֵךְ 1; cons. יָרֵךְ. See p. 64.  
 thing (speak).  
 thither (there).  
 thorn, קוֹץ 2.  
 thought, מַחְשָׁבָה, § 29. 3 (count);  
*cstr.* pl. מַחֲבֵה.  
 thresh, דָּשָׂא; threshing-floor, פָּרֶן  
 2, pl. *ôth*.  
 threshold, סָף 2. *i.* § 43. 1 a.  
 throne, seat, כִּסֵּא 3, pl. כִּסְאוֹת.  
 thus, כֵּן.  
 tidings, to bring, preach, בִּשֵּׁר,  
*Pi.*  
 till, cultivate (serve).  
 till, until, prep. עַד; conj. עַד אֲשֶׁר,  
 with *perf.* or *impf.* according  
 to sense. *Suff.*, p. 70.  
 time, עֵת, § 43; time (*fois, mal*),  
 פַּעַם 2, gen. *fem.*, plur. *im*  
 (properly *step*); twice, פַּעַמַּיִם;  
 three times, שְׁלֹשׁ פַּעַמַּיִם.  
 tingle, to, צַל. § 42.  
 together, יַחַד, יחדו.  
 to-morrow, מָחָר.  
 tongue, לָשׁוֹן 1, gen. *fem.*, pl. *ôth*.  
 touch, to, נָגַע, ב.  
 tower, מִגְדָּל 1, pl. *im* and *ôth*.  
 transgress, פָּשַׁע; *against*, ב; trans-  
 gression, פְּשָׁע 2. *i.*  
 tread, to, רָכַס.  
 tree, עֵץ 1; wood, *pl.*  
 tremble, to, רָגַז, *st.*  
 tribe (sceptre).  
 trust, to, to flee for refuge to,  
 בָּ, הֶסְכָּה; a place of refuge,  
 מִהֶסְכָּה (confide), (flee).

to try (as silver), צָרַף, בָּחַן ; to try, prove, tempt, נָסָה, *Pi*.

turn, to, overturn, turn into, הִפְךָ ; pass. *Niph.* (return).

turn aside, to, סוּר.

twins, תְּאֵמִים.

two, § 48 ; they two, both of them, שְׁנֵיהֶם, &c. § 48. 1 (9) ; the second time, שֵׁנִית.

## U.

under (beneath).

undone, to be, דָּמָה, *Niph.*

unless, לֹא־לִי, לֹא־לָהּ (usually perf.).

until, עַד, עָדִי, &c. (till), p. 70.

unto, אֶל, אֵלַי, &c., p. 70.

upon, עַל ; *suff.*, p. 70.

upright, יָשָׁר 1.

upwards, מַעֲלָה. See על in Lex.

Ur, אֹּר.

## V.

vain, empty, רֵק, רִיק ; vanity, רִיק, שׁוּן.

valley, בִּקְעָה 2, נָחַל 2, נַיָּא 2.

valour, חֵיל 2 (force). § 41.

vengeance, נִקְמָה 1 (avenge).

venison, צִיד 2. § 41.

very, מְאֹד (prop. a noun).

vine, גֶּפֶן 2.

vineyard, כֶּתֶם 2 ; vinedresser, כֹּרֵם 3.

violence, wrong, חָמָס 1.

virgin, בְּתוּלָה.

vision, מְרָאָה (see).

visit, to (review), (oversee).

voice, קוֹל 2.

vow, to, נָדָר ; a vow, נֶדֶר 2.

## W.

walk, to, *Hithp.* of הָלַךְ. § 26. 3 b.

wall, חוֹמָה.

wander, to, wave, tremble, נָדָע ; a wanderer, נָע, *ptc.*

war (fight).

wash, to, רָחַץ ; — clothes, בָּבֶס, *Pi*. § 26. 1 a.

waste, to, lay waste, שָׂמַם, *Hiph.*

waste away, to, מָק, *Niph.* § 42.

watch, to (keep).

water, waters, מַיִם, pl.

water, to (שָׁקָה, *Hiph.*), הִשְׁקָה used as causative of שָׁתָה, p. 152.

way, manner, דֶּרֶךְ 2. c.

weak, דָּל 1. § 43.

wealth, חֵיל 2 (force). § 41. 2.

wean, to, נָמַל ; pass. *Niph.*

weapon, בָּלִי, pl. בָּלִים, c. בָּלִי.

wear, to (put on).

weary, be, יָעַף, *st.* § 39 ; weary, יָעַף 1.

weep, to, בָּכָה. § 44, § 45. 1 (1).

weigh, to, שָׁקַל, pass. *Niph.*

well, בָּאָר 2. f.

west, יָם. § 43.

what, מָה. § 13. 3.

whelp, נֹר (lion).

when, בְּ, כִּי with inf. cstr. ; בְּאִשֶּׁר, בִּי with finite forms (p. 111).

when ? how long ? מָתַי, מָה.

whence, where, whither, p. 47.

whether ?, הֲ, § 49. 2 ; אִם (or), § 49. 5 c.

who, which, אִשֶּׁר. § 13. 2.

who ? מִי. § 13. 3.

whoever, whosoever, מִי. § 13. 3.

whole (all).

why? wherefore? לָמָּה (מִדּוּעַ).

wicked, רָשָׁע 1; wickedness,

רָשָׁעָה 2.

wife (woman).

wilderness (desert).

willing, to be, אָבָה. § 35.

wind (spirit).

wine, יַיִן 2. § 41.

wing, border, extremity, כַּנָּף 1.

*f. du. (pl. ôth).*

wise, be, חָכַם, *st.*, impf. יַחְכֵּם;

wise, חָכַם 1; wisdom, חֲכָמָה 2.

wish, to, חָפֵץ, *st.*

with, prep. עִם 2; אֵת 2. § 43.

See *suff.*, p. 142, note 1; with

*of instrument*, ב, § 14. 1 f.

withdraw, to (be far).

within (inside), (midst).

witness, עֵד 1, § 41 (testify).

wolf, זָאֵב 2, *e* firm.

woman, אִשָּׁה. See p. 153.

womb, בֶּטֶן 2. *i. f.*; רֶחֶם 2. *c.*

wood, timber (tree).

word, thing, matter, דָּבָר 1.

work, to (make).

wrestle, to, אָבַק, *Niph.*

write, to, כָּתַב; pass. *Niph.*

(count).

## Y.

Yahweh (Jehovah), יְהוָה; perhaps

יְהוֹה; usually read יְהוָה, p. 41.

year, שָׁנָה 1, pl. *im* (*ôth* poet.);

a yearling שָׁנִי; 20 years old

= son of 20 years.

yoke, עֹל 2. § 43.

young, younger (little). § 47. 1.

youth, young man, נָעַר, *f.* נַעֲרָה;

time of youth, נַעֲרִים.

## Z.

Zion, צִיּוֹן.

# VOCABULARY.

HEBREW AND ENGLISH.

## א

אב *a father*; cstr. אָבִי. See p. 153.

אָבֵד *to perish* (§ 35).—Impf. יֵאבֵד

—Hiph. הָאבִיד *to destroy*.

אָבֵה *to be willing* (§ 35).—Impf.

יֵאבֵה.

אֲבִיגַיִל *Abigail*.

אָבִיוֹן *m. poor*.

אֲבִימֶלֶךְ *Abimelech*.

אָבֶן 2 *f., a stone*.

נֶאֱבַק Qal not in use.—Niph. נִאָּבַק

*to wrestle*.

אַבְרָהָם *Abraham*.

אַבְרָם *Abram*.

אָדָם 1 *m., man*.

אֲרָצָה 1 *f., the ground*.

אֲדֹנָי 1 *m., lord*.—Takes suff. of

plur. noun. See *lord* in Eng.-

Hebr. With prefix לְאֲדֹנִי &c.

אֲפֹרֶת 2 *f., a mantle*. § 29. 3.

אָהַב *to love*.—Impf. יֵאָהֵב (1 pers.

also אָהֵב). § 34 f.

אָהָה *alas!*

אֶהֱדָה *Ehud*.

אֹהֶל 2 *m., a tent*; pl. אֹהֶלִים (but

בְּאֹהֶלִים is found).

אָוֶן 2 *m., vanity, wickedness*. § 41.

אֹר *to be light, shine*, (ע"ו) Perf.

אֹר. Hiph. הָאִיר *to give light*.

§ 40.

אֹר 2 *m., light*. § 41.

מָאוֹר 1 *m., a light, luminary*; pl.

ִּמ and ֹהֶת.

אֹר *Ur*.

אָז *adv. then*.

אָזֶן 2 *f., the ear*. § 29.

אָח *m., a brother*. See p. 153.

אָחָד *m., אחת f., one*. § 48.

אֲחֵר *adv. afterward*; prep. *after*,

*behind*; oftener אַחֲרֵי.—אַחֲרֵי

*after me* &c., p. 70.

אֲחֵר *adj., another*; pl. אַחֲרִים.

אֲחֵרִית *f., end, latter end*.

אֵיב 3 *m., an enemy*. § 30.

אִיד 2 *m., calamity*. § 41.

אֵיזֶבֶל *Jezebel*.

אֵיךְ *adv. how? how!*

אֵין 2 (*nothing*), *there is not*; cstr.

אֵין. Suff. p. 136, footnote.

אִישׁ *m., a man*. See p. 153.

אִשָּׁה *f., a woman*. See p. 153.

אָכַל *to eat* (פ"א, § 35).—Hiph.

הָאָכִיל *to give to eat*.

אָכַל 2 *m., food*; אָכְלָה 2 *f., id*.

מֵאָכַל 1 *m., id*.

אֵל *adv. no, not, with Juss.* p. 83.

אֵל *prep. unto*. Suff. p. 70.



אֱלֹהִים *pl. m., God.* (Sing. אֱלֹה.) With prefix, used in poetry.) With prefix, לְאֱלֹהִים &c., § 14. 1 c, but מֵאֱלֹהִים.

אֵלִיָּהוּ *Elijah.*

אֵלִישָׁע *Elisha.*

אֱלִיל *m., an idol.*

אִלָּם 3 adj., *dumb.*

אִם adv. *if*; בִּי אִם *except.*

אִם 2 *f., mother.* § 43.

אָמֵן *to be firm.*—Hiph. הֶאֱמִין *to believe,* ב, ל.

אִמְתָּ 2 *i. f., truth* (contr. fr. אִמְנֶתֶת). Suff. אִמְתּוֹ.

אָמֵץ *to be strong* (st. § 23).—Pi. *to make strong.*

אָמַר *to say, to promise, intend.* § 35.

אָמַר *speech, word* (poetical).

אֲנִי pron. *I.* § 12.

אָסַף *to gather.*—Impf. יֵאָסֶף, § 35. 1 b.—Niph. *to assemble.*

אָף *m., the nose, anger.*—Du. אִפִּים *the nostrils, face* (אָנַף *to breathe, be angry*). § 43. 4.

אֶצֶל 2, *used as prep. beside; beside me,* אֶצְלִי. § 34. 4 b.

אַרְבַּע *four.* § 48.

אֶרֶז 2 *m., cedar.*

אֶרֶי 2 *m., a lion.* § 45. 3.

אֶרֶךְ 2 *m., length.*

אֶרֶץ 2 *f., earth, land*; pl. *ôth.*

אָרַר *to curse.*—Impf. יֵאָרַר. § 42.

אֵשׁ 2 *f., fire.* § 43.

אֲשֶׁר rel. pron. *who, which.* § 13. 2.

אֲשֶׁרִי cstr. *the happinesses of* (= *happy!*). See p. 154.

אֵת a particle placed before the

*definite acc.,* § 13. 7. Suff. § 20. 10.

אֵת prep. *with.* Suff. p. 142, note 1.

אַתָּה pron. *thou.* § 12.

אַתָּן 1 *f., a she-ass.*

## ב

בִּי prep. *in, on, among*; *by* of instrument. § 14. 1.

בְּאֵר 2 *f., a well*; pl. *ôth.*

בִּגְדֹת 2 *i. m., a garment, covering.*—Suff. בִּגְדּוֹ (without *dag. l.*).

בֵּד 2 *m. (separation),* לְבַד *apart, alone*; *I alone* לְבַדִּי. § 43.

בָּרַל Qal not in use.—Hiph. *to separate, divide.*—Niph. *pass.*

בִּהֶמָּה 1 *f., cattle, tame beasts*; cstr. בִּהֶמֶת, cstr. pl. בִּהֶמוֹת. See p. 154.

בֹּא *to come, go, go in* (ע"ו, ע"א).

—Impf. יָבֹא.—Hiph. הֵבִיא *to bring.* Hoph. *pass.* §§ 38, 40.

בּוֹר 2 *m., a pit*; pl. *ôth.* § 41.

בוֹשׁ *to be ashamed* (ע"ו § 40).—Impf. יִבוֹשׁ.

בָּזַז *to plunder, spoil* (§ 42).—Impf. יִבֹּז.

בָּחַר *to choose* (§ 36); *acc.* ב.

בָּטַח *to trust* (§ 37); *in,* ב.

בֶּטֶן 2 *i. f., the womb, heart.*

בֵּין 2 (*interval*), prep. *between, among.* Repeated before the second word and usually takes the numb. of its suff.—*between me and you* בֵּינִי וּבֵינֶיכֶם.—For *בין . . . בין* also ל . . . ל.

בֵּית 2 *m., a house.* See p. 153.

בֵּיתֶל Bethel.

בְּכָרָה *birthright*.

בֵּן 3 *m.*, a son. See p. 153.

בָּנָה *to build*, apoc. impf. וַיִּבֶן.

§ 45. 1.

בַּת 2 *f.*, a daughter. See p. 153.

בְּעַד 2 prep. *behind, in at, out at*,

לִּן הַחֲלוֹן *in at, out at the window*;

עַל הַחוֹמָה *over the wall*.—Suff.

בְּעָרִי § 36. 2. 2.

בָּעַל *to marry*; ptc. pass. *f.* בְּעֻלָּה *married*.

בַּעַל 2 *m.*, lord, husband, Baal.

Suff. § 36. 2. 2.

בָּקַע *to cleave, break through*.

בֹּקֶר 2 *m.*, morning.

בָּקַשׁ Qal not in use. Pi. בִּקֵּשׁ *to seek*.

בָּרָא *to cut, fashion, to create* (§ 38).—Niph. *pass.*

בָּרִיא 1 adj. *fat*.

בְּרִית *f.*, a covenant; בְּרַת ב' *to make a covenant*; בְּרִית הַקִּים ב' *to establish a covenant*.

בָּרַךְ *to kneel*.—Pi. בִּרְךָ *to bless*;

Pu. *pass.* (§ 36);—*blessed* בְּרוּךְ

1 ptc. Qal.

בָּרַךְ 2 *i. f.*, the knee, *du.* בְּרָפִים.

בְּרָכָה 1 *f.*, a blessing, cstr. בְּרָכֹת,

suff. בְּרָכָתִי § 18. 2.

בָּשָׂר 1 *m.*, flesh.

בָּשַׁל *to boil*.—Pi. *to boil, seethe*.

## ג

גָּאַל *to redeem*. § 36.

גָּבַר *to be strong, prevail* (st. § 22).

גִּבּוֹר *m.*, a hero, mighty man.

גַּבִּירָה 2 *i. f.*, lady, mistress.

§ 29. 3 b.

גִּדִּי 2 *m.*, a kid. § 45. 3.

גָּדַל *to be great, to grow* (st. § 22).

—Pi. *to magnify, bring up* (a child).—Hithp. *to magnify oneself*.

גָּדוֹל 1 adj., great, elder.

גִּדְעוֹן Gideon.

גּוֹי *m.*, a nation. Pl. גּוֹיִם, cstr. גּוֹיֵי הַגִּילִּיּוֹת *the gentiles*.

גָּוַע *to die, expire*. § 37.

גּוֹרֵל 1 *m.*, lot; pl. *ôth*.

גִּיל 2 *m.*, joy. § 41.

גָּלָה *to uncover, reveal* (§ 44).—

Niph. *pass.*—Hithp. *to uncover oneself*.

גָּלַל *to roll* (§ 42).—Impf. יִגַּל.

Hiph. הִגִּיל *to roll*. Niph. נָגַל *to be rolled*.

גַּם adv. *also*; גַּם . . . גַּם *both . . . and*. § 49. 5 a.

גָּמַל *to wean; to deal fully, adequately with; recompense*. Niph. *to be weaned*.

גֶּן 2 *c.*, garden. § 43.

גָּנַב *to steal*.—Pi. *id.*—Pu. *pass.*

גֵּר 1 *m.*, a sojourner. § 41.

גָּרַשׁ *to drive out* (§ 36); oftener Pi.—Niph. *pass.*

## ד

דָּב 2 *c.*, a bear. § 43.

דְּבוֹרָה Deborah (= bee).

דָּבַק *to cleave* (st. § 22); *to* ב.

דָּבַר Qal not in use except Act.

ptc. דֹּבֵר *speaking*.—Pi. דִּבֶּר *to speak*.—Pu. *pass.*

דִּבָּר 1 *m.*, a word, thing.

דְּבִישׁ honey, 2 *m.* § 29. 2.

דג 1 *m.*, a fish; *p.* דָּגָה.

דָּוִד דָּוִיד *David*.

דור 2 *m.*, generation; pl. (im and) *ôth*. § 41.

דלת 2 *f.*, a door (door-leaf); du. דְּלָתַיִם.

דם 1 *m.*, blood, your blood דְּמָכֶם.  
— blood spilt. § 18. 3.

דָּמָם to be silent. Impf. יָדָם. § 42.

דָּנִיֵּאל (later) דְּנִיָּאל Daniel.

דָּע see יָדָע.

דֶּרֶךְ 2 *c.*, a way.

דָּרַשׁ to seek; unto אֶל.

דֶּשָׁא 2 *m.* (young) grass.

דָּשָׁא Qal and Hiph. each found once: to produce grass (*denom.*).

## ה

ה art., the. § 11.

ה particle of interrogation. § 49. 2.

הֲלֹא not?

הָדָר 1 *m.*, honour, majesty.

הוּא pron. § 12.

הוֹד *m.*, glory, splendour.

הָיָה to be (§ 45. 2).—Impf. יִהְיֶה,  
apoc. יִהְיֶה.—Inf. *cstr.* הֵיטָוּ,

לְהֵיטָו &c.

הַיְכָל 1 *m.*, palace, temple.

הֵכֹחַ. See נָכַח.

הֵלֶם adv. hither.

הָלַךְ to go.—Impf. יֵלֵךְ.—Hiph. הוֹלִיךְ (see § 39. 2. 2 *c.*)—

Hithp. הִתְהַלֵּךְ to walk, go about.  
§ 26. 3 *b.*

הִנֵּה adv. behold, lo! Suff.

p. 142, note 1.—Followed chiefly by the ptc. הֵנֵנִי מֵבִיא  
behold I (do, will) bring.

הָפַךְ to turn, to change into (§ 34).

—Niph. נִהְפָּךְ *pass.*

הַר 2 *m.*, hill, mountain. § 43.

הָרַג to kill, slay (§ 34).—Niph. *pass.*

הָרָה to conceive (§ 44 *f.*).—Impf.

3 *s. f.* with waw cons. וְהָרָה.

§ 45. 1 (3).

## ו

ו conj. and. § 15.

## ז

זָאב 2 *m.*, a wolf (*ē* firm).

זָבַח to sacrifice, slaughter. § 37.

זֶבַח 2 *m.*, a sacrifice.

זֶבֶחַ 3 *m.*, an altar; pl. *ôth*. § 30.

זֶה *f.* זֶה dem. pron. this. § 13.

זָהָב 1 *m.*, gold.

זַיִת 2 *m.*, an olive. § 41.

זָכַר to remember.—Niph. *pass.*—

Hiph. to mention, commemorate.

זִכָּר 2 *m.*, memory, memorial.

זָכָר 1 *m.*, a male.

זָעָה 2 *f.*, sweat (*é* firm).

זָעַק to cry out. § 36.

זָקֵן to be old (st. § 22).

זָקֵן 1 adj. old; noun elder. § 18.

זָקֵנִים *m.*, זָקֵנָה *f.*, old age.

זָרֹעַ *f.*, the arm; pl. im, *ôth*.

זָרַח to shine, rise (of star). § 37.

זָרַע to sow (§ 37).—Hiph. הִזְרִיעַ  
to yield seed.

זָרַע 2 *m.*, seed; *cstr.* זָרַע and זָרַע.

## ח

חָבֵא Qal not in use.—Hiph.

נִחְבֵּא to hide.—Niph. נִחְבֵּא  
hide oneself; Hithp. id. § 34.

חָבַשׁ *to bind, bind up, saddle* (§ 34).

חָגַג *to keep a feast* (§ 42).—Impf. יִחַג.

חַג 2 m., a feast (hajj), p. 45, § 43.

חָדַל *to cease, leave off* (st. § 22).

חָדָשׁ 1 adj. *new*.

חֹדֶשׁ 2 m., *new-moon, month*. § 35.

חֹל 2 m., *sand*. § 41.

חוֹמָה *f., a wall*.

חוּץ 2 m., *outside, street, field*; pl.

חֻצוֹת.—חֻצָּה *to the outside*.—

לְחוּצָה *on the outside of*.

חָזַק *to be strong* (st. §§ 22, 34).

חָזָק 1 adj. *strong*.

חָטָא *to sin* (§ 34).—Hiph. חִטְּיָא *to condemn as sinful*.

חָטָא 3 (ptc.) *a sinner, used in sing., but חָטָא adj. used in pl.*

חַטָּא 2 m., *sin*. § 38. 2.

חָיָה *to live* (§ 45. 2).

חָיָה *to live* (§ 42. See p. 87, note 4).

חַי 1 adj. *living, f.* חַיָּה, § 43. In oaths חַי is used of God, and חַי (cstr. or perhaps a contracted abs.) of men: e. g. חַי יהוה וְחַי נַפְשֶׁךָ *as J. liveth and as thy soul (=thou) liveth*.

חַיִּים *life*.

חַיָּה *f., a living creature, beast*.

חֵיל 2 m., *force, valour, power, army, wealth*. § 41.

חֵיק 2 m., *bosom*. § 41.

חָכָם 1 adj., *wise*. § 35.

חֲכָמָה 2 f., *wisdom*. § 29.

חֶלֶב *m., fat*.

חָלָה *to be sick* (§§ 34, 44 f.).—Impf. with waw cons. וַיַּחֵל.

חָלִי 2 m., *disease, sickness*. § 45.

חָלַל—Hiph. הִחָל *to begin* (§ 42).

—Hoph. הוּחַל *pass*.

חָלַם *to dream* (§ 34).

חֲלוֹם *m., a dream*; pl. *ôth*.

חָמַד *to desire* (st. § 22).—Impf.

יִחְמַד, יִחְמַד.—Niph. נִחְמַד *pass*.

חֲמֹר *m., an ass*.

חָמָס 1 m., *violence, injury*. § 35.

חָנַן *to pity* (§ 42).—Impf. יִחַן,

יִחַן = יִחַן Gen. 43 29.

חֶסֶד 2 m., *mercy, kindness*.

חָפֵץ *to desire, wish* (st. §§ 22, 34).

—Impf. יִחְפֹּץ, יִחְפֹּץ.

חָפֵץ 1 adj. *desiring*, § 35, cstr.

pl. חֲפִצִּי, see § 22. 4.

חֵץ 2 *arrow*. § 43.

חֲצָר 1 c., *enclosure, court, village*;

pl. *im, ôth*. § 35.

חֹק 2 m., *statute*. § 43.

חָרַב *to dry up, be waste* (st. § 22).

חֶרֶב 2 f., *sword*.

חָרָה *to be hot, angry*.—Imp. apoc.

יִחַר. § 45. 1.

חֲרָפָה 2 f., *a reproach*.

חָשַׁב *to think, reckon*.—Impf.

יִחְשַׁב and יַחֲ. § 34. 2 c.

חֹשֶׁךְ 2 m., *darkness*.

חֵת *Heth*; חֵתִּים, חֵתִּים *Hittites*.

## ט

טָהַר *to be clean* (st. §§ 22, 36).—

Pi. טָהַר *to cleanse*.

טָהוֹר 1 adj., *clean*.

טוֹב *to be good* (§ 40).—Perf. טוֹב.

Other parts from יָטַב.—Impf.

יִיטַב.—Hiph. הִיטִיב. § 39. 1.



טוב 1 adj. *good*. § 41.

טוב 2 *m.*, *good things, goods, goodness*. § 41.

טל *m.*, *dew*.

טעם *to taste* (§ 36).

טעם 2 *m.*, *taste, sense*. § 36. 2.

י

יאר *m.*, *stream* (esp. Nile).

יבש *to be dry* (st. §§ 22, 39).

יבשה 1 *f.*, *dry land*.

יד 1 *f.*, *hand*. *Your hand ידכם*; *du. ידים*, *pl. ידות* *hands* fig. (*handles*). § 16. 5.

ידע *to know* (י"ו § 39).—Impf.

ידע.—Inf. Cstr. ידעת.—Niph.

נודע *pass.*—Hiph. הודיע *to make known*.

יהוה *Jahweh*. The vowels are those of אֲדֹנִי *lord*. With prefix לִיהוה (i. e. לֹאֲדֹנִי). See § 10. 5.

יהודה *Judah*.

יהונתן *Jonathan*.

יהושע *Joshua*.

יום 2 *m.*, *a day*. See p. 153.

יונה *f.*, *a dove*; *pl. im*.

יונתן *Jonathan*.

יוסף *Joseph*.

יטב see טוב.

יין 2 *m.*, *wine*. § 41.

יכל *to be able* (§ 39).—Impf. יוכל.

ילר *to bear* (י"ו § 39).—Impf.

ילר.—Hiph. *to beget*.—Pu. *to be born*.

ילד 2 *m.*, *a boy*. § 29.

ילדה 2 *f.*, *a girl*.

מולדת 2 *f.*, *kindred*. § 29. 2.

ים 2 *m.*, *sea*; cstr. ים except in ים־סוף *Red sea*. § 43.

ינק *to suck* (י"ו § 39).—Hiph. מִיִּנֶקֶת *to give suck*; hence מִיִּנָּה 2 *f.*, *a nurse*. § 29. 2.

יסף Qal, and Hiph. הוסיף, *to add* (י"ו § 39. 4).

יעף *to be weary*.—Impf. ייעף. § 39. 2. 2 a.

יעף 1 adj., *weary*.

יעץ *to advise, counsel* (§ 39).—Impf. ייעץ.—Niph. נועץ.

עצה 1 *f.*, *counsel*.

יפה 1 adj., *fair*. § 45.

יצא *to go out* (י"ו § 39).—Impf. יצא; inf. cstr. יצאת (for יצאת).—Hiph. *to bring out*.

מוצא 1 *m.*, *an outgoing*. § 39. 38.

יצנ Hiph. הצינ *to set, place*. (§ 39. 3).

יצע Hiph. הציע *to spread* (§ 39. 3).

יצר *to form* (§ 39).

יצר 2 *m.*, *form, imagination*.

יקר *to burn*.—Impf. ייקר.—Hoph. *pass.* הוקר. § 39. 2.

יקץ Qal only in Impf. ייקץ *to awake* (§ 39).—Perf. &c. in Hiph. הקיץ.

ירא *to fear* (§ 39).—Impf. יירא. Inf. cstr. יראה.—Niph. נורא; ptc. *terrible*. Followed by מן, מפני, and פן.

ירא 1 adj. *fearing*.

ירבעם *Jeroboam*.

ירד *to go down* (§ 39. 2. 2 b).—Impf. ירד &c.—Hiph. הוריד *to bring down*.—Hoph. *pass.*

הירדן *the Jordan*.

יְרוּשָׁלַם *Jerusalem*. See p. 103.

יָרֵחַ 1 *m.*, the moon.

יָרֵךְ 1 *f.*, the thigh, side; cstr. יָרֵךְ.

See p. 64.

יָרֵכָה or יָרֵכָה? See *side* in Eng.

Hebr. 2 *f.*, side, end.—Du.

יָרֵכְתִּים cstr. יָרֵכְתִּי.

יָרַשׁ to inherit (§ 39. 2).—Hiph.

הוֹרִישׁ to dispossess, destroy.

Niph. pass.

יֵשׁ there is—There is water מַיִם.

See p. 130, note 3.

יָשַׁב to sit, dwell, inhabit (§ 39. 2).

—Impf. יֹשֵׁב.

יֹשֵׁב 3 *ptc.* inhabitant.

מוֹשֵׁב 1 *m.*, a seat, assembly,

*dwelling-place*.

יָשַׁן to sleep (§ 39).—Impf. יֹשֵׁן.

הוֹשִׁיעַ Qal not in use.—Hiph.

יִשַׁע to save.—Niph. pass. § 39. 2.

יִשְׁעָ 2 *m.*, salvation.

יִשְׁעָ *f.*, *id.*

תְּשִׁיעָה *f.*, *id.*

יָשָׁר 1 *adj.*, upright, righteous.

יֵתֶר 2 *i.*, remnant, rest.

## כ

כִּי prep. *as, like*. § 14. Suff. p. 87,

note 1. With rel. כַּאֲשֶׁר *as,*

*when*. When he kept שָׁמַר כַּאֲשֶׁר,

or כִּשְׁמֹרוֹ (inf. cstr. § 31. 9 c).

כָּבֵד to be heavy, severe (st. § 22).

—Pi. to make heavy, harden,

*honour*.—Niph. be honoured.

כָּבֵד 1 *adj.*, heavy, severe, laden

(cstr. כְּבֹד and כָּבֵד. See p. 64).

כְּבוֹד 1 *m.*, honour, glory.

כֹּה adv. *thus*.

כֹּהֵן 3 *m.*, a priest. § 36.

כּוֹכַב 1 *m.*, a star.

כּוֹן Qal not in use.—Hiph.

כִּיָּן to set, establish.—Pô'lêl כִּיָּן *id.*

—Niph., Pô'lâl, pass. § 40.

כִּי conj., *that, for, because*; of time

*when, whenever*. כִּי אִם except.

כֶּלִּא 2 *i. m.*, a prison. § 38.

כֶּלֶב 2 *m.*, a dog.

כָּלָה to be ended (§ 44).—Pi. to

*complete, finish*.—Pu. pass.

כֹּל 2 *m.*, all. § 43. כָּל-דָּבָר every-

*thing*; כֹּל-דָּבָר . . . לֹא nothing.

כֵּן adv., *so, thus*. עַל-כֵּן therefore.

כָּסָה to cover (§ 44), Qal only in

*ptc.* act. כֹּסֶה and pass. כְּסוּי.

—Pi. כִּסֶּה to cover.—Pu. pass.

מְכַסֶּה 1 *m.*, a covering. § 45.

כֶּסֶף 2 *m.*, silver, money.

כַּף 2 *f.*, palm of hand, sole; du.

§ 43. Pl. *ôth* (metaphorical)

§ 16. 5.

כָּפַר to cover (with pitch).—Pi.

כִּפֵּר to atone.—Pu. pass.

כַּפָּר 2 *m.*, bribe, ransom.

כַּפִּיר *m.*, young lion.

כְּרוּב *m.*, cherub.

כַּרְם 2 *m.*, vineyard.

כַּרְמֶל *Carmel*, p. 65, note 2.

כָּרַע to bend the knee, bow down

(§ 37).

כָּרַח to cut off, cut down.—Niph.

pass. כָּרִית כִּי to make a cove-

*nant*.

כַּשְׁדִּים Chaldeans.

כָּתַב to write.—Niph. pass.

כַּתֵּף 1 *f.*, shoulder; cstr. כְּתָף.

See p. 64.

## ל

- ל prep. *to, for*. See § 14. 1.  
 לא adv. *not, no*.  
 לֵב 2 *m., the heart*, § 43. Pl. *ôth*.  
 לֵבב 1 *m., id.* Pl. *ôth*.  
 לְבַד alone. See בַּד.  
 לְבִשׁ to put on (clothes), wear (st. § 22); *acc.*—Hiph. to clothe, put on (another); *two acc.* § 27. 1 *d*, § 38. 3.  
 לוז *Luz*.  
 לוח *m., tablet*; pl. לוחות.  
 לוט *Lot*.  
 לחם Niph. to fight. With עם; against ב, על; for ל. § 36.  
 לחם 2 *c., bread*. § 36. 2. 3.  
 מלחמה *f., war*. § 29. 3.  
 לַיִל usually לַיִלָּה with *He* of *acc.*, 2 *m., night*. Pl. לילות § 41.  
 לָכַד to take, capture.—Niph. pass.  
 לָמַד to learn (st. § 22).—Pi. לָמַד to teach.  
 לָמָּה adv., *why?* (ל, מָה).  
 לְמַעַן conj., prep., *in order that, to; for the sake of, with infin. and impf.* (עֲנֵה). § 23. 6, § 49. 5.  
 לָקַח to take (§ 33. 3).—Impf. יָקַח.—Inf. Cstr. קַח.—Niph. נִלְקַח *pass.*—(Old) *pass. pf.* לָקַח, *impf.* יָקַח. § 33. 3 *c*.  
 מִלְקָח *m., plunder*.  
 מִלְקָחַיִם *m. du., tongs*.  
 לָקַק to lick (§ 42). Impf. יִלֵּק.—Pi. *id.*  
 לִשׁוֹן 1 *f., tongue*.

## מ

- מָאֵד adv., *very*; also בְּמָאֵד, מ' עַד.  
 מֵאָה 1 *f., hundred*; *du.* מֵאָהִים.  
 מְאוֹמָה anything (perhaps = *a fleck*).  
 מְאוֹר. See אֹר.  
 מֵאֵכָל. See אָכַל.  
 מַאֵס to reject (§ 36).  
 מַבּוּל *m., the flood (of Noah)*.  
 מִדְבָּר 1 *m., pasture, desert*.  
 מָדַד to measure (§ 42).—Impf. יָמַד.—Niph. *pass.*  
 מִדּוּעַ wherefore?  
 מָה pron. *what? whatever*, § 13. interj. *how! how?*  
 מוֹאֵב *Moab*.  
 מוּגַל to melt (§ 40).—Niph. *pass.*  
 מוֹלֵד. See יָלַד.  
 מוֹצֵא. See יָצָא.  
 מוֹת to die (§ 40). Perf. מָת.—Impf. יָמוּת.—Hiph. הָמִית to kill.—Pô'lel מוֹתֵת *id.*—Hoph. *pass.*  
 מֵת 1 *ptc., dead*.  
 מִתֵּי when?  
 מִתִּים cstr. מִתֵּי (in a few phrases) *males, men*.  
 מָוֶת 2 *m., death* (§ 41).  
 מִזְבֵּחַ. See זָבַח.  
 מָחָה to blot out, destroy (§ 44).  
 מַחֲנֶה camp.  
 מָחָר 1 *to-morrow*.  
 מָטָה. See נָטָה.  
 מָטָר Qal not in use.—Hiph. to rain.  
 מָטָר 1 *m., rain*.  
 מִי pron. *who? whoever, who*.

soever; what? whatsoever. § 13.

With prep. *בַּמָּה* how? by what?

(*בַּמָּה* in *p.* and bef. *א*).—*מִי יִתֶּן*.

*Oh that!* with Impf. &c. § 49. 6.

*מַיִם* pl. *m.*, water. See p. 57.

*מִיָּנֶקֶת*. See *יָנַק*.

*מִכְסָּה*. See *כָּסָה*.

*מָכַר* to sell.—Niph. *pass.*

*מָלֵא* to be full (st. § 22, 38); of,

*acc.*—Niph. to be filled.—Pi.

to fill; with two *acc.* § 38. 3.

*מָלֵא* 1 adj. full.

*מַלְאָךְ* 1 *m.*, angel, messenger.

*מְלָאכָה* *f.*, work; cstr. *מְלָאכָת*.

§ 29. 3.

*מָלַט* Qal not in use.—Niph. to

escape.—Pi. to rescue, deliver.

*מָלַחְמָה*. See *לָחַם*.

*מָלַךְ* to rule, be king; over, *עַל*, *ב*.

—Hiph. to make one king.—

Hoph. *pass.*

*מֶלֶךְ* 2 *m.*, a king.

*מַלְכָּה* 2 *f.*, a queen.

*מַמְלָכָה*, *מְמַלְכָּת* a kingdom. § 29. 3.

*מְלָקָחִים*. See *לָקַח*.

*מִן*. prep. (§ 14), out of, from,

away from; hence of cause

by, on account of. Suff. § 15. 2.

Compar. degree § 47.

*מָנָה* to count, number, § 44.—

Niph. *pass.*

*מִנּוּחַ*. See *נָח*.

*מִנְחָה* 2 *f.*, an offering, present.

*מִפַּעַ* a journeying (from *נָסַע*).

§ 33. 4.

*מִסְפָּר* 3 *m.*, mourning. § 30.

*מִסְפָּר*. See *סָפַר*.

*מַעְבָּר*. See *עָבַר*.

*מַעַט* 2 *m.*, a little, some, a few.

*מַעְלָה* upwards. See p. 162.

*מַעַלְל* 2 *m.*, deed, practice (only in plur., and usually in bad sense).

*מַעֲשֵׂה*. See *עָשָׂה*.

*מָצָא* to find (§ 38).—Niph. *pass.*

*מִצּוּה*. See *צִוָּה*.

*מִצְרַיִם* Egypt.

*מָקוֹם*. See *קוֹם*.

*מַגֵּל* 3 *m.*, a staff, § 30. Pl. *ôth*.

*מָקַד* Qal not in use. (§ 42).—

Niph. to melt away.

*מָקָרָא*. See *קָרָא*.

*מָרָא*. See *רָאָה*.

*מָרַר* to be bitter (§ 42. 3).—Imp.

*יָמַר*.—Hiph. *הִמָּר* to make bitter.

*מָר* 1 adj., bitter; *מָרָא* Aramaic

form of *fem.* *מָרָה*.

*מָרִיבָה*. See *רִיב*.

*מִרְיָם* Miriam.

*מֹשֶׁה* Moses.

*מִשְׁבֵּן*. See *שָׁבַן*.

*מִשַּׁל* to rule; over, *ב*.

*מִשְׁלַל* 1 *m.*, a proverb.

*מִשְׁמָר*. See *שָׁמַר*.

*מִשְׁפָּט*. See *שָׁפַט*.

*מִשְׁפָּחָה* 2 *f.*, clan, § 29. 3.

*מָתַק* to be sweet (st. § 22).

*מָתוֹק* 1 adj., sweet; *f.* *מִתּוֹקָה*.

§ 41. 1.

## נ

*נָא* enclitic particle of entreaty;

*נָא־לֹא* dissuasive.

*נָבָא* Qal not in use (§ 38).—Niph.

to prophesy.—Hithp. *id.*; also to



- act like an (ecstatic) prophet, to rave.*  
 נָבִיא 1 *m.*, a prophet.  
 נָבַח *to bark* (§ 37).  
 נָבַט Qal not in use (§ 33).—  
 Hiph. הִבִּיט *to look*.  
 נָבֵלָה 1 *f.*, a corpse, carcase.  
 נָבַע *to bubble up*; Hiph. הִבִּיעַ *to pour forth* (§ 33).  
 נָגַד Qal not in use (§ 33).—Hiph. הִגִּיד *to tell, shew*.—Hoph. *pass*.  
 נָגַד 2 prep., *before, in presence of*.  
 Suff. נִגְדִי.  
 נָגַע *to touch, smite* (§ 33, 37).—  
 Pi. *id.*—Hiph. *make to touch, reach to*, נָגַע.  
 נָגַע 2 *i. m.*, a stroke, plague.  
 נָגַף *to smite, defeat* (§ 33).—  
 Impf. יִנָּגֵף.—Niph. *pass*.  
 נָגַשׁ Perf. Qal not in use.—Impf. יִנָּגֵשׁ.—Perf. in use Niph. נִגְשׁ *to draw near*.—Hiph. *to bring near* (§ 33).  
 נָדָר 1 *m.*, a fugitive (ptc. of נָדַד *to wander*).  
 נָדַר *to vow* (§ 33).  
 נָדַר 2 *m.*, a vow.  
 נָהָר 1 *m.*, a river (§ 36). Pl. *im* and *ôth*.  
 נָחַה *to rest* (§ 40).—Hiph. הִנִּיחַ *to give rest to* (ל of person); and הִנִּיחַ *to set down, deposit, place*; with וַתִּנַּח *resting-place*.  
 מְנוּחָה 1 *m.*, resting-place. § 41.  
 נָסַח *to flee* (§ 40).  
 נָע *to move about* (§ 40); ptc. נֹעַ *a wanderer*.  
 נָחַל *to inherit, possess*.—Hiph. *to give, to inherit*.—Hoph. *pass*.  
 נִחְלָה *f.*, inheritance.  
 נָחַל 2 *m.*, torrent, torrent-valley, wady.  
 נָחַם Qal not in use.—Niph. נִחַם *to repent, to pity* (§ 33. 1 d).  
 —Pi. נִחַם *to comfort* (§ 36).  
 נָחַשׁ 1 *m.*, a serpent.  
 נָחַה *to bend, incline, stretch* (§ 33, 44).—Impf. יִנָּחֵה, apoc. יָנַח.—  
 Hiph. *id.* הִנָּחַה, impf. יִנָּחֵה, apoc. יָנַח.  
 נָמַה *f.*, a bed.  
 נָטַע *to plant* (§ 33, 37).—Impf. יִנָּטֵעַ.  
 נָכַח Qal not in use (§ 33, 44).  
 —Hiph. הִכָּה *to smite*; impf. apoc. יָכָה.—Hoph. *pass*.  
 נָמָה *f.*, a stroke.  
 נָמַר 1 *m.*, a leopard.  
 נָסַף *to pour out, found; set, establish* (from different roots).  
 נָסַף 2 *i. m.*, a drink-offering.  
 נָע. See נֹעַ.  
 נָעַל 2 *f.*, sandal, shoe. § 36. 2.  
 נָעַר 2 *m.*, a lad, § 36. 2; *f.* נַעֲרָה *a girl*.  
 נָפַל *to fall* (§ 33). Impf. יִפֹּל.—  
 Hiph. הִפִּיל *to make fall, cast*.  
 נָפַשׁ 2 *f.*, breath, soul. Pl. *ôth*.  
 נָצַב Qal not in use. (§ 33).—  
 Hiph. הִצִּיב *to set, place*.—  
 Hoph. *pass*.—Niph. *reflex.* and *pass*.  
 נָצַל Qal not in use (§ 33).—  
 Hiph. הִצִּיל *to deliver*.—Hoph. *pass*.

נָקִי, (very rarely נִקְיָא) 1 adj., *innocent*.

נִקְמָה 1 *f.*, *vengeance*.

נֵר *m.*, *lamp*.

נִשָּׂא Qal not in use (§§ 33, 38).

—Hiph. הִשָּׂיא *to deceive, beguile*.

יָשַׁק *to kiss* (§ 33).—Impf. יִשָּׁק (ל of person).

נִשָּׂא *to lift up, take up, raise* (§§ 33, 38). Impf. יִשָּׂא. Inf. cstr. לִישָׂאתָ (לִישָׂאָה). Niph. pass.

נָתַב 1 *m.*, and נָתִיבָה *f.*, *path*.

נָתַן *to give, put, account* (33. 3 a).

Perf. נָתַתִּי &c. Impf. יִתֵּן.

Inf. cstr. תִּתֵּן, &c.

## ס

סָבַב *to turn, turn away* (§ 42).

—Hiph. *to turn* (act.).

סָנַר *to shut*.—Niph. pass.

סוּם 2 *m.*, *a horse*; סוּסָה *f.* *mare*.

סוּר *to turn aside, remove, depart* (§ 40).—Hiph. *to remove, take away*.

סֻלָּם 1 *m.*, *a ladder*.

סָמָה *to lean, press upon*.—Niph. reflex. *to lean*.

סָעַד *to sustain, refresh* (§ 36).

סָפַר *to count, write*.—Pi. סִפֵּר *to recount, declare*.

סֹפֵר 3 *m.*, ptc. *scribe*.

סֵפֶר 2 *m.*, *a book*.

מִסְפָּר 1 *m.*, *number*.

סָתַר chiefly in Hiph. *to hide*.—Niph. reflex. and pass., Hithp. reflex.

## ע

עָבַר *to labour, till, serve* (§ 34).

Niph. pass.

עֶבֶר 2 *m.*, *a servant* (§ 35).

עָבַר *to pass, pass over, cross* (§ 34).—Hiph. *to bring over, make pass*.

עֶבֶר 2 *m.*, *the other side*; בְּעֶבֶר *beyond*.

(מַעְבֵּר or מַעְבָּר) 1, 3 *m.*, *a ford* (only in cstr. מַעְבָּר).

עָבֹר 1 *m.*, cstr., with בַּ as prep., *on account of*; בְּעָבֹרִי *for my sake*.

עֵגֶל 2 *m.*, and עֵגְלָה 2 *f.*, *calf, heifer* (§ 35).

עִיד Hiph., הָעִיד *to testify, bear witness, protest* (§ 40).

עֵד 1 *m.*, *a witness*.

עַד prep. *until, till*. Suff. p. 70.

עֵדֶן *Eden*.

עוֹד adv., *still, yet, again* (encore). Suff. see p. 136 footnote.

עוֹן 1 *m.*, *guilt, sin, punishment*. Pl. *ôth*.

עוֹלָם 1 *m.*, *age, eternity*; מֵעוֹלָם *from of old*; לְעַד, לְעֹלָם *for ever*.

עוֹף *to fly* (§ 40).

עוֹף 2 *m.*, *a bird, fowl*.

עוֹר 3 adj., *blind*.

עֵז *f.*, *she-goat*, pl. עֵזִים. § 43. 4.

עֹז 2 *m.*, *strength* (§ 43).

עָזַב *to leave, forsake* (§ 34).—Niph. pass.

עָזַר *to help* (§ 34).

עָזַר 2 *m.*, *help*. Suff. עֲזָרִי. § 34. 4 b.

עֲזָרָא *Ezra*.

עֲטָרָה *f.*, *cstr.* עֲטָרָה *crown*.

עֵין 2 *f.*, *the eye, du.* עֵינַיִם. § 41.

Pl. עֵינֹת *wells*.

עִיר 2 *f.*, *a city*. Pl. עָרִים, *cstr.* עָרֵי.

עָלָה *to go up, break* (of day)

(§ 34, 44).—Impf. יַעֲלֶה, *apoc.*

יָעַל.—Hiph. *bring up, offer up*.

עַל prep., *upon, over*. Suff. p. 70.

עִם prep., *with, along with*. Suff.

p. 142, note 1.

עַם 2 *m.*, *people*. § 43.

עָמַד *to stand* (§ 34).—Hiph. *set, place*.

עָנָה *to be low, afflicted* (§ 44).—

Pi. *to afflict*.

עָנִי 2 *m.*, *affliction*. § 45.

עָנָה *to answer, witness* (§ 44); *against* ב.

מַעֲנָה *m.*, *answer*; מַצֵּן *purpose,*

*intent*; used only with לָ in

לְמַצֵּן (i) as prep., *on account*

*of, for the sake of*; (ii) as

conj. followed by (a) inf. *cstr.*,

*to the intent that, in order to,*

or (b) *impf.*, with or without

אֲשֶׁר, *to the intent that, in order*

*that*. § 23. 6, § 49. 5 c.

עָנָן 1 *m.*, *a cloud*.

עָנָן Qal not in use.—Pi. *to cloud,*

*to bring on clouds*; inf. *cstr.*

with Suff. עֲנִנִי for עָנִי. § 3. 3,

§ 7. 5.

עָפָר 1 *m.*, *dust*. § 35.

עֵץ 1 *m.*, *tree*. § 18. 3.

עֲצָה. See יַעֲזֵן.

עָצָם *to become strong, numerous*.

עָצָם 2 *f.*, *a bone*. Pl. *îm, ôth*.

עָרֵב 2 *m.*, *evening*.

עָשָׂק *to oppress, injure* (§ 34).

עָשָׂה *to do, work, make* (§ 34, 44).

—Impf. *apoc.* יַעֲשֶׂה.—Niph.

נַעֲשֶׂה *pass.*, but *fem.* נַעֲשֶׂהָ.

מַעֲשֶׂה *m.*, *a work*. § 45.

עָשָׂן *to smoke*. § 34.

עַתָּה 2 *c.*, *time*. Pl. *îm, ôth*. § 43. 4.

עַתָּה *adv.*, *now*.

עָהָר Qal and Hiph. *to pray, entreat*.

## פ

פֶּה *m.*, *mouth*. See p. 153.

עֲלֵי-פִי *according to*. See p. 129.

לְפִי חֶרֶב *with the edge of the sword*.

פֶּחַ 2 *m.*, *snare*. § 43.

פֶּלֶא 2 *i. m.*, *a wonder*.

פְּלִשְׁתִּים *Philistines*.

פָּנִים 1 *m.*, pl. *face, faces*. לְפָנַי *formerly*, לְפָנַי *before*, לְפָנַי *before me*; p. 69.

פֶּן conj., *lest, with impf.*

פָּעַל *to do* (§ 36); ptc. פֹּעֵל *a worker*.

פָּעַל 2 *m.*, *a work*. § 36.

פִּתְּחָה *to open* (mouth).

פָּקַד *to visit, inspect, review*.—

Niph. *pass.*—Hiph. *to com-*  
*mit to*.

פָּקִיד 1 *m.*, *an overseer*.

פֶּקֶד *m.*, *a precept*.

פָּתַח *to open* (of eyes &c.) (§ 37).

Niph. *pass*.

פָּר 1 *m.*, *an ox*; *f.* פָּרָה *a cow*,  
p. 57, footnote. § 43.

פָּרָה *to be fruitful, bear fruit*  
(§ 44).

פֶּרִי 2 *m.*, fruit. § 45.

פֶּרַעַח *Pharaoh*.

פָּשַׁע *to rebel; against*, ב.

פֶּשַׁע 2 *i. m.*, rebellion, transgression.

פֶּת 2 *i. m.*, a morsel, bit. Suff.

פֶּתִי § 43. 1.

פָּתַח *to be open* (§ 44).—Pi. *to entice*.—Hiph. *to make open, to enlarge*; impf. apoc. יִפְתֹּחַ.

פֶּתִי 2 *m.*, simple. § 45. 3.

פָּתַח *to open*. § 37.

פֶּתַח 2 *i. m.*, an opening, door.

מִפְתָּח 3 *m.*, a key, an opening; cstr. מִפְתָּח. § 30.

## צ

צֹאן 2 *c.*, a flock (small cattle).

צָבָא 1 *m.*, a host, time of service.

Pl. *ôth*. § 38. 2.

צָדִיק *to be righteous, just* (st. § 22).

—Hiph. (Pi.) *to justify*.—

Hithp. *to justify oneself*.

צִדִּיק 2 *i. m.*, righteousness. § 29. 1 b.

צִדְקָה 1 *f.*, *id*.

צָדִיק *righteous, just*; only *mas*.

צוּר *to hunt* (§ 40).

צוה Qal not in use. Pi. צִוָּה *to command, charge*. Impf. apoc.

יִצֹּ, imp. יָצוּ.—Pu. *pass*. § 44.

מִצְוָה *f.*, a command.

צִיּוֹן *Zion*.

צֶלַל 2 *m.*, a shadow. § 43.

צֶלֶם 2 *m.*, an image, likeness.

צָלַע *to halt, limp* (§ 37).

צֶלַע 1 *f.*, side, rib; cstr. צֶלַע.

See p. 114.

צָמַח *to sprout* (§ 37).—Hiph. *to make sprout*.

עֶמְכָּה 2 *i. m.*, a sprout, branch.

צָעַק *to cry out*. § 36.

צָפַן *to hide, lay up*.

צָפוֹן 1 *m.*, the north.

צִפְרִידַע 3 *f.* coll. frogs (pl. *îm*).

צָר 1 *adj.*, adversary. § 43.

## ק

קָבַב *to curse* (§ 42).

קָבַץ *to collect, gather*.—Pi. *id*.

קָבַר *to bury*.—Niph. *pass*.

קֶבֶר 2 *i. m.*, a grave.

קָדֵשׁ *to be holy, sacred* (st. § 22).

—Pi. *to hallow, sanctify*.—

Hiph. *id*.—Niph., Hithp. *reflexive*.

קָדִישׁ 1 *adj.*, holy.

קִדְשׁ 2 *m.*, holiness, sanctuary.

מִקְדָּשׁ 1 *m.*, sanctuary.

קוֹל 2 *m.*, voice, sound. § 41.

קוּם *to arise, stand* (§ 40, Parad.).

—Hiph. *to set up, establish*.

קָם 1 *ptc.*, standing. § 41.

מָקוֹם 1 *c.*, a place. Pl. *ôth*.

קוֹץ 2 *m.*, thornbush, thorn. § 41.

קָטָן *to be little* (st. § 22, Parad.).

קָטָן 1 *adj.*, little (not inflected but very common).

קָטָן 1 *adj.*, little, *f.* קִטְנָה (inflected form). See § 43. 4.

קָלַל *to be light, despised* (§ 42, Parad.).—Pi. *to make light of, to curse*.—Hiph. *to lighten of*.

קָל 1 *adj.*, light, swift. § 43.

קָנָה *to acquire, buy, possess*. § 44.



מְקִנָּה *m.*, possession, property, cattle. § 45.

קִין 2 *m.*, end. § 43.

קָצַף *to be angry.*

קָצַר 1 *adj.*, short.

קָרָא *to call, cry, read.*—Pu. *pass.*, קָרָא לוֹ קַיִן *he called him Cain*; נִקְרָא לוֹ *he was called.* See p. 142.

מִקְרָא 1 *m.*, convocation, an assembly. § 38.

קָרָה and קָרָא *to befall, acc.* § 38.

1. 5. Inf. cstr. *f.* קִרְאָה, with prep. לִקְרָאתִי *to meet me*; לִקְרָאתָּהּ *to meet (against) the man.*

קָרַב *to draw near, come near* (st. § 22).—Hiph. *to bring near, to offer.*

קָרוֹב 1 *adj.*, near, neighbour, relative.

קָרֵב 2 *i. m.*, inside, heart. בְּקִרְבִּי *within me*; בְּקִרְבֵּי הָעִיר *within, in the midst of, the city.* § 29. 1b.

קֶרֶן 2 *f.*, horn.

קָרַע *to tear, rend* (§ 37).

קָשַׁב Hiph. *to attend, give attention.*

קֶשֶׁת 2 *f.*, a bow.

## ר

רָאָה *to see* (§ 44).—Impf. יִרְאֶה, apoc. יִרָא, יִרְאָה &c., but יִרְאָה 3 *m.*, 3 *f.*, יִרְאָה.—Niph. *pass.*, *to appear.*—Hiph. *to shew, two acc.*

מִרְאָה *m.*, a sight, appearance, face. § 45.

רֹאשׁ 2 *m.*, head; pl. רִאשִׁים. § 41. 5.

רִאשׁוֹן *adj.*, first, former. § 48. 2.

רַב־ *to be many* (§ 42), used only in Perf. and Inf. cstr.

רַב 1 *adj.*, great, much; pl. many. § 43.

רָבָה *to increase, multiply* (§ 44); impf. apoc. יִרְבֵּ and יִרְבֵּ.—Hiph. *to multiply, cause to increase.*—Inf. abs. הִרְבֵּה; הִרְבֵּה *adv.*, much.

רְבִיעִי *adj.*, fourth. § 48.

רָבַן *to lie down* (of beasts) (st. § 22).

מִרְבֵּן 3 *m.*, a stall, lair; cstr. מִרְבֵּן. § 30.

רָגַל *to slander.*

רֶגֶל 2 *f.*, a foot, du., p. 101.

רָדַף *to pursue.*—Pi. *id.*

רוּחַ 2 *c.*, breath, wind, spirit. Pl. *ôth.*

רוּם *to be high, to rise up* (§ 40).

—Hiph. *to lift up.* Ex. 40.—

Hoph. *pass.*

רָם 1 *adj.*, high, lofty. § 41.

מְרוֹם 1 *m.*, height, high place.

רוּץ *to run* (§ 40).

רָחַב *to be broad, wide* (st. § 22).

רָחַב 2 *m.*, breadth.

רָחֵב 2 *f.*, Broadway, street. Pl. *ôth.*

רָחַם *to love* (§ 36).—Pi. רָחַם *to have pity, compassion, on.* Pu. *pass.*

רָחַץ *to wash* (§ 36).

רָחַק *to be distant, to withdraw* (§ 36).

רָחוֹק 1 *adj.*, distant.

רִיב *to plead, contend* (§ 40).

רִיב 2 *m.*, contention, strife. § 41.

מְרִיבָה *f.*, *id.*

רִיק 2 *m.*, *emptiness, vanity.*

רִיק (רִיק) *empty.*

רָכַב *to ride* (st. § 33).—Hiph. *to set upon* a beast.

רֶמֶח 2 *m.*, *a lance, spear.*

רָמַס *to tread.*

רָמַשׁ *to creep.*

רָמִישׁ 2 *m.*, *creeping things, coll.*

רִנָּה 2 *f.*, *a ringing cry, complaint.*

רָעַב *to be hungry* (st. § 22).

רָעֵב 1 *adj.*, *hungry, famished.*

רָעַב 1 *m.*, *hunger, famine.*

רָעָה *to feed, tend* (§ 44).—Ptc.

רֹעֶה *a shepherd.*

רֵעָה *m.*, *a friend*; רֵעֵהוּ . . . אִישׁ . . . another. § 45. 4.

רָעַע *to be evil* (§ 42, st.).—Hiph.

הִרְעַע *to afflict, injure.*

רַע 1 *adj.*, *evil*; *f.* רָעָה *an evil.*

רָעַשׁ *to quake* (§ 36).—Hiph. *to shake.*

רָעַשׁ 2 *m.*, *earthquake.*

רָפָא *to heal* (§ 38).—Niph. *pass.*

רֶצֶפֶה 2 *f.*, *a coal, hot stone.*

רָקַב *to rot* (st. § 22).

רָקִיעַ 1 *m.*, *firmament.*

רָשָׁע 1 *adj.*, *wicked.*

## ש

שָׁאָב *to draw* (water). § 36.

שָׁאַל *to ask* (§ 36); ל *in reference to.*

שְׁאוֹל *c.*, *Sheol, the underworld.*

שָׁאוּל *Saul.*

שָׂאַר *to be left over, to remain* (Qal rare).—Hiph. *to leave over.*—Niph. *pass.*

שָׁבָה § 44 *f.*, *to take captive.*

שֵׁבֶט 2 *m.*, *rod, sceptre, tribe.*

שִׁבְעָה 2 *seven*; שִׁבְעִי *seventh.* § 48.

שָׁבַע Qal not in use.—Niph. *to swear* (§ 37).

שָׁבַר *to break.*—Niph. *pass.* Ptc.

נִשְׁבַּר *broken.*—Pi. *to break in pieces.*

שָׁבַר 2 *i.*, and שִׁבַּר 1 *m.*, *breach.*

שָׁבַר *to buy or sell corn.*

שָׁבַר 2 *m.*, *grain, corn.*

שָׁבַח *to rest, cease.*—Hiph. *to finish.*

שָׁבַח 1 *c.*, *rest, sabbath.*

שִׁירֵי *m.*, *almighty (?) generally with אֵל God.*

שׁוּב *to turn, return* (§ 40).—

Hiph. *to restore, bring back.*

שׁוּפָר 1 *c.*, *a trumpet.* Pl. *ôth.*

שׁוּק 2 *m.*, *street.* Pl. שְׁוּקִים. § 41.

שׁוֹר 2 *m.*, *ox.* Pl. שְׁוֹרִים. § 41.

שָׁחַט *to slay, slaughter* (§ 36, Parad.).

שָׁחַר 2 *m.*, *dawn.*

שָׁחַח Qal not in use.—Pi. שִׁחַח

*to destroy* (§ 36).—Hiph. *id.*;

*to act corruptly, to corrupt.*—

Niph. *pass.*

שִׁיר 2 *m.*, *a song*; *f.* *id.* § 41.

שִׁית *to set, place* (§ 40).

שָׁבַב *to lie down* (st. § 22).

שָׁכַח *to forget* (§ 37).—Niph. *pass.*

שָׁכַל *to be bereaved* (of children) (st. § 22).

שֵׁכָם *m.*, *shoulder.* Suff. שְׁכָמוֹ.

שָׁכַן *to dwell.*—Impf. יִשְׁכֵּן (§ 22. 2).

Hiph. *to cause to dwell, place.*

מִשְׁכָּן 1 *m.*, dwelling, tabernacle.

שָׂכַר *to be drunken* (st. § 22).

שָׁלַח *to send, stretch out.*—Pi. *send away; let go.*

שֻׁלְחָן 2 *c.*, a table.

שָׁלַךְ Qal not in use.—Hiph. *to cast, cast off.*—Hoph. *pass.*

שָׁלֵם *to be whole, sound* (st. § 22).

—Pi. *to complete, perform, pay.*

שָׁלֵם 1 *adj.*, whole, sound.

שָׁלוֹם 1 *m.*, soundness, health, peace.

שָׁלֹשׁ 1 *adj.*, three. § 48.

שָׁם *adv.*, there; שָׁמָּה *thither*; מִשָּׁם *from there, thence.*

שֵׁם 3 *m.*, a name. Pl. שִׁמוֹת. § 30. 2.

שָׁמַר Qal not in use.—Hiph. *to destroy.*—Niph. *pass.*

שְׁמוּאֵל *Samuel.*

שָׁמַיִם 1 *pl.*, heaven, heavens. § 16. 5.

שָׁמֵם *to be desolate* (§ 42). Impf.

יָשַׁם and יִשָּׁם.—Hiph. *to desolate.*—Niph. *pass.*

שָׁמַע *to hear, listen to, אל, ל, ב*, (§ 22).—Niph. *pass.*

שִׁמְעָה 2 *m.*, a report.

שָׁמַר *to keep, watch.*—Niph. *to take heed, beware.*—Hithp. *to keep oneself.*

שָׁמַר 3 *ptc.*, watchman.

מִשְׁמָרָה 1 *m.*, and מִשְׁמָרָה *f.*, ward, watch, observance. § 29. 3.

שָׁמֶשׁ 2 *c.*, the sun.

שָׁמְשֹׁן *Samson.*

שָׁנָה 1 *f.*, a year. Pl. שָׁנִים (Poet. *ôth*).

שְׁנַיִם *du.*, two. § 48.

שֵׁנִי 1 *adj.*, second. § 48.

שָׁעַן Qal not in use.—Niph. *to lean, rest on.*

שַׁעַר 2 *c.*, a gate.

שִׁפְחָה 2 *f.*, handmaid.

שָׁפַט *to judge.*—Niph. *to litigate.*

שֹׁפֵט 3 *ptc.*, a judge.

מִשְׁפָּח 1 *m.*, judgment.

שָׁפַף *to pour out, spill.*—Niph. *pass.*

שָׁפַל *to be low, abased* (st. § 22).

שָׁקַל *to weigh.*—Niph. *pass.*

שָׁרַץ *to swarm; with acc.*

שָׁרִיץ 2 *m.*, creeping things.

שָׁרַח Qal not in use.—Pi. שָׁרַח *to serve, minister* (§ 36).

שָׁקָה See next word.

שָׁתָה *to drink* (§ 44).—Impf.

apoc. יִשְׁתֶּה.—Niph. *pass.*—

Hiph. הִשְׁקָה *to give drink, to water.*

מִשְׁקָה *m.* *ptc.*, a cupbearer, butler; also butlership.

מִשְׁתֶּה *m.*, a feast.

## ש

שָׂבַע *to be sated, satisfied* (st. § 37); *with, acc.*—Hiph. *to satisfy; one with—, two acc.*

שָׂדֶה (שָׂדֵי poet.) 1 *m.*, a field. § 45. 3.

שָׂחַק *to laugh* (§ 36); Pi. *to play, sport.*

שִׁיחָה *f.*, meditation.

שָׂם *to set, place* (§ 40).

שָׂכַל 2 *i. m.*, understanding.

שָׂמַח, שָׂמְחָה *to rejoice, be glad* (§ 37).

שְׂמֵחַ adj., *glad, joyful*.

שָׂנֵא *to hate* (§ 38. st.).

שֵׁפָה 1 *f., lip, edge, bank; du.*

שְׂפָתַיִם pp. 68 f.

שָׂרָה *Sarah*.

שָׂרַף *to burn*.—Niph. *pass.*

שֶׁרָף 1 *m., a seraph*.

שָׂר 1 *m., a prince, captain*. § 43.

## ת

תִּבְיָה 1 *f., ark* (ē firm).

תֶּנֶּקֶף 2 *m., midst; cstr. תְּנוּף*, § 41.

בְּתוֹכִי *within me*.

תּוֹלְדוֹת pl. *f., generations, history*  
(see יָלַד).

תּוֹרָה *f., instruction, law* (ירה).

תַּחַת prep., *under, beneath, instead of*.—Suff. תַּחֲתִי § 36. 2.

תָּמַם *to be complete, ended* (§ 42).

—Impf. יָתַם.—Hiph. *to complete, finish*.

תָּם 1 adj., *complete, perfect* (§ 43).

תָּמִים 1 adj., *id.*

תָּמִיד adv., *continually*.

תְּמָר 2 *m., a palm tree*.

תִּפְאָרָה and תִּפְאֶרֶת 2 *f., glory*.

תְּפִלָּה *prayer*.

תָּקַע *to strike, blow* (a trumpet).

תְּרִדְמָה *f., a deep sleep* (רדם).

תְּשׁוּעָה. See יָשַׁע.





# PARADIGMS OF VERBS AND NOUNS.

## THE REGULAR

	Qal			Niph'al
	act.	stat.		
Perf. Sing. 3 m.	קָטַל	כָּבַד	קָטַן	נִקְטַל
3 f.	קָטְלָה	כָּבְדָה	קָטְנָה	נִקְטְלָה
2 m.	קָטַלְתָּ	כָּבַדְתָּ	קָטַנְתָּ	נִקְטַלְתָּ
2 f.	קָטַלְתְּ	כָּבַדְתְּ	קָטַנְתְּ	נִקְטַלְתְּ
1 c.	קָטַלְתִּי	כָּבַדְתִּי	קָטַנְתִּי	נִקְטַלְתִּי
Plur. 3 c.	קָטְלוּ	כָּבְדוּ	קָטְנוּ	נִקְטְלוּ
2 m.	קָטַלְתֶּם	כָּבַדְתֶּם	קָטַנְתֶּם	נִקְטַלְתֶּם
2 f.	קָטַלְתֶּן	כָּבַדְתֶּן	קָטַנְתֶּן	נִקְטַלְתֶּן
1 c.	קָטַלְנוּ	כָּבַדְנוּ	קָטַנּוּ	נִקְטַלְנוּ
Impf. Sing. 3 m.	יִקְטַל	יִכְבֹּד	יִקְטַן	יִקְטַל
3 f.	תִּקְטַל	תִּכְבֹּד		תִּקְטַל
2 m.	תִּקְטַל	תִּכְבֹּד		תִּקְטַל
2 f.	תִּקְטְלִי (י)	תִּכְבְּדִי		תִּקְטְלִי
1 c.	אִקְטַל	אִכְבֹּד		אִקְטַל (אִקְטַל)
Plur. 3 m.	יִקְטְלוּ (ו)	יִכְבְּדוּ		יִקְטְלוּ
3 f.	תִּקְטַלְנָה	תִּכְבֹּדְנָה		תִּקְטַלְנָה
2 m.	תִּקְטְלוּ (ו)	תִּכְבְּדוּ		תִּקְטְלוּ
2 f.	תִּקְטַלְנָה	תִּכְבֹּדְנָה		תִּקְטַלְנָה
1 c.	נִקְטַל	נִכְבֹּד		נִקְטַל
Imp. Sing. 2 m.	קְטַל (קְטַלְה)	כְּבֹד (כְּבֹדְה)		הִקְטַל (הִקְטַל)
2 f.	קְטְלִי (קְטְלִי)	כְּבֹדִי		הִקְטְלִי
Plur. 2 m.	קְטְלוּ	כְּבֹדוּ		הִקְטְלוּ
2 f.	קְטַלְנָה	כְּבֹדְנָה		הִקְטַלְנָה
Jussive 3 sing.	יִקְטַל	יִכְבֹּד		יִקְטַל (יִקְטַל)
waw cons. impf.	וַיִּקְטַל	וַיִּכְבֹּד		וַיִּקְטַל (וַיִּקְטַל)
Cohortative 1 sing.	אִקְטַלְה	אִכְבֹּדְה		אִקְטַלְה
waw cons. perf.	וַיִּקְטַלְתָּ	&c.		
Inf. cstr.	קְטַל	כְּבֹד (כְּבֹד)		הִקְטַל
absol.	קְטוּל	כְּבִיד		הִקְטַל נִקְטַל
Part. act.	קָטֵל	כָּבֵד	קָטָן	
pass.	קָטִיל			קָטִיל

VERB. §§ 20—28.

Pi'el	Pu'al	Hithpa'el	Hiph'il	Hoph'al
הִקְטִיל (קטל)	הִקְטִיל	הִתְקַטֵּל (קטל)	הִקְטִיל	הִקְטִיל
הִקְטִילָהּ	הִקְטִילָהּ	הִתְקַטֵּלָהּ	הִקְטִילָהּ	הִקְטִילָהּ
הִקְטִילְתָּ	הִקְטִילְתָּ	הִתְקַטֵּלְתָּ	הִקְטִילְתָּ	הִקְטִילְתָּ
הִקְטִילְתָּהּ	הִקְטִילְתָּהּ	הִתְקַטֵּלְתָּהּ	הִקְטִילְתָּהּ	הִקְטִילְתָּהּ
הִקְטִילְתִּי	הִקְטִילְתִּי	הִתְקַטֵּלְתִּי	הִקְטִילְתִּי	הִקְטִילְתִּי
הִקְטִילוּ	הִקְטִילוּ	הִתְקַטֵּלוּ	הִקְטִילוּ	הִקְטִילוּ
הִקְטִילְתֶּם	הִקְטִילְתֶּם	הִתְקַטֵּלְתֶּם	הִקְטִילְתֶּם	הִקְטִילְתֶּם
הִקְטִילְתֶּן	הִקְטִילְתֶּן	הִתְקַטֵּלְתֶּן	הִקְטִילְתֶּן	הִקְטִילְתֶּן
הִקְטִילְנִי	הִקְטִילְנִי	הִתְקַטֵּלְנִי	הִקְטִילְנִי	הִקְטִילְנִי
יִקְטֵל	יִקְטֵל	יִתְקַטֵּל	יִקְטֵל	יִקְטֵל
תִּקְטֵל	תִּקְטֵל	תִּתְקַטֵּל	תִּקְטֵל	תִּקְטֵל
תִּקְטֵל	תִּקְטֵל	תִּתְקַטֵּל	תִּקְטֵל	תִּקְטֵל
תִּקְטֵלִי	תִּקְטֵלִי	תִּתְקַטֵּלִי	תִּקְטֵלִי	תִּקְטֵלִי
אִקְטֵל	אִקְטֵל	אִתְקַטֵּל	אִקְטֵל	אִקְטֵל
יִקְטְלוּ	יִקְטְלוּ	יִתְקַטְלוּ	יִקְטְלוּ	יִקְטְלוּ
תִּקְטִילְנָהּ	תִּקְטִילְנָהּ	תִּתְקַטִּילְנָהּ	תִּקְטִילְנָהּ	תִּקְטִילְנָהּ
תִּקְטִילוּ	תִּקְטִילוּ	תִּתְקַטִּילוּ	תִּקְטִילוּ	תִּקְטִילוּ
תִּקְטִילְנָהּ	תִּקְטִילְנָהּ	תִּתְקַטִּילְנָהּ	תִּקְטִילְנָהּ	תִּקְטִילְנָהּ
נִקְטֵל	נִקְטֵל	נִתְקַטֵּל	נִקְטֵל	נִקְטֵל
קִטֵּל		הִתְקַטֵּל	הִקְטֵל	
קִטֵּלִי		הִתְקַטֵּלִי	הִקְטֵלִי	
קִטֵּלוּ	wanting	הִתְקַטֵּלוּ	הִקְטֵלוּ	wanting
קִטֵּלְנָהּ		הִתְקַטִּילְנָהּ	הִקְטִילְנָהּ	
יִקְטֵל	יִקְטֵל	יִתְקַטֵּל	יִקְטֵל	&c.
וַיִּקְטֵל	וַיִּקְטֵל	וַיִּתְקַטֵּל	וַיִּקְטֵל	
אִקְטִילָהּ		אִתְקַטִּילָהּ	אִקְטִילָהּ	
קִטֵּל	(קטל)	הִתְקַטֵּל	הִקְטֵל	(הקטל)
קִטֵּל, קִטֵּל	קִטֵּל	(הִתְקַטֵּל)	הִקְטֵל	(הקטל)
מִקְטֵל		מִתְקַטֵּל	מִקְטֵל	
	מִקְטֵל			מִקְטֵל



## THE VERBAL SUFFIXES

See also suffixes to

## Qal

<i>Perf.</i>	3 s. m.	3 s. f.	2 s. m.	2 s. f.
<i>Suff.</i>	קָבַד קָטַל	קָטְלָהּ	קָטַלְתָּ	קָטַלְתְּ
s. 1 c.	קָבַדְנִי קָטַלְנִי	קָטַלְתִּי קָבַדְ	קָטַלְתָּנִי	קָטַלְתִּינִי <sup>1</sup>
2 m.	קָבַדְךָ קָטַלְךָ	קָטַלְתְּךָ	—	—
2 f.	&c. קָטַלְתְּךָ	קָטַלְתְּךָ	—	—
3 m.	קָטַלְהוּ	קָטַלְתֶּהוּ קָטַלְתֶּהוּ	קָטַלְתֶּהוּ	קָטַלְתֶּהוּ
3 f.	קָטַלְהָ	קָטַלְתָּהּ	קָטַלְתָּהּ	קָטַלְתָּהּ
pl. 1 c.	קָטַלְנוּ	קָטַלְתֶּנּוּ	קָטַלְתֶּנּוּ	קָטַלְתֶּנּוּ
2 m.	קָבַדְכֶּם קָטַלְכֶּם	—	—	—
2 f.	קָטַלְכֶּן	—	—	—
3 m.	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
3 f.	קָטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן

<i>Impf.</i>	3 s. m.	3 pl. m.	<i>Imper. s.</i>	<i>pl.</i>
<i>Suff.</i>	יִקְבֹּד יִקְטֹל	יִקְטֹלוּ	קָטַל קָבַד	קָטַלוּ
s. 1 c.	יִקְבֹּדְנִי יִקְטֹלְנִי	יִקְטֹלוּנִי יִקְבֹּדְ	קָטַלְנִי קָבַדְ	קָטַלוּנִי קָבַדְ
2 m.	יִקְבֹּדְךָ יִקְטֹלְךָ	יִקְטֹלְךָ	—	—
2 f.	&c. יִקְטֹלְךָ	יִקְטֹלְךָ	—	—
3 m.	יִקְטֹלְהוּ	יִקְטֹלוּהוּ	קָטַלְהוּ	&c.
3 f.	יִקְטֹלְהָ (הָ—)	יִקְטֹלוּהָ	קָטַלְהָ (הָ—)	as in
pl. 1 c.	יִקְטֹלְנוּ	יִקְטֹלוּנֶהוּ	קָטַלְנוּ	imperf.
2 m.	יִקְטֹלְכֶּם יִקְבֹּדְ	יִקְטֹלוּכֶם יִקְבֹּדְ	—	plural
2 f.	יִקְטֹלְכֶן	יִקְטֹלוּכֶן	—	
3 m.	יִקְטֹלֶם	יִקְטֹלוּם	קָטַלֶם	
3 f.	יִקְטֹלֶן	יִקְטֹלוּן	קָטַלֶן	

And so all parts  
of impf. ending  
in a Consonant,

So 2 *pl. m.*,  
and 2, 3 *pl. f.*  
which becomes  
הִתְקַטְּלוּ.

<sup>1</sup> This column may be  
also written defectively, e.g.  
קָטַלְתִּינִי, &c. <sup>2</sup> The first syll.  
throughout imperative is  
half-open, e.g. פָּתַחְנִי.



## PE NUN VERB. § 33.

	Qal		Niph.	Hiph.	Hoph.
<i>Perf. Sing.</i> 3 m.	כָּפַל (נָגַשׁ) (קָפַץ)	הִגֵּשׁ	הִגֵּשׁ	הִגֵּשׁ	הִגֵּשׁ
3 f.		הִגֵּשְׁהָ	הִגֵּשְׁהָ	הִגֵּשְׁהָ	הִגֵּשְׁהָ
2 m.		הִגֵּשְׁתָּ	הִגֵּשְׁתָּ	הִגֵּשְׁתָּ	הִגֵּשְׁתָּ
<i>Impf. Sing.</i> 3 m.	יִגְשׁ (וְיִקְצֹץ)	יִגְשׁ	יִגְשׁ	יִגְשׁ	יִגְשׁ
3 f.	תִּגְשֶׁהָ	תִּגְשֶׁהָ	&c.	תִּגְשֶׁהָ	
2 m.	תִּגְשֶׁהָ	תִּגְשֶׁהָ		תִּגְשֶׁהָ	
2 f.	תִּגְשֶׁי	תִּגְשֶׁי		תִּגְשֶׁי	
1 c.	אִגְשֶׁ	אִגְשֶׁ		אִגְשֶׁ	
<i>Plur.</i> 3 m.	יִגְשׁוּ	יִגְשׁוּ		יִגְשׁוּ	
3 f.	תִּגְשְׁנָה	תִּגְשְׁנָה		תִּגְשְׁנָה	
2 m.	תִּגְשׁוּ	תִּגְשׁוּ		תִּגְשׁוּ	
2 f.	תִּגְשְׁנָה	תִּגְשְׁנָה		תִּגְשְׁנָה	
1 c.	נִגְשׁ	נִגְשׁ		נִגְשׁ	
<i>Imp. Sing.</i> 2 m.	בִּשׁ (בְּשֹׁה)	נִפֹּל	הִנָּגֶשׁ	הִנָּגֶשׁ	
2 f.	בִּשִׁי (בְּשֹׁה)	נִפֹּלִי	הִנָּגְשִׁי	הִנָּגְשִׁי	
<i>Plur.</i> 2 m.	בִּשׁוּ	נִפֹּלוּ	הִנָּגְשׁוּ	הִנָּגְשׁוּ	wanting
2 f.	בִּשְׁנָה	נִפְּלָנָה	הִנָּגְשְׁנָה	הִנָּגְשְׁנָה	
<i>Juss.</i> 3 sing.				יִגְשׁ	
<i>waw cons. impf.</i>				וַיִּגְשׁ	
<i>Cohort.</i> 1 sing.	אִנָּגְשֶׁהָ			אִנָּגְשֶׁהָ	
<i>waw cons. perf.</i>	וַיִּנָּגְשֶׁהָ				
<i>Inf. cstr.</i>	קָפֹץ	נִפֹּל	הִנָּגֶשׁ	הִנָּגֶשׁ	הִנָּגֶשׁ
<i>absol.</i>	נִגְשׁ	נִפֹּל	הִנָּגֶשׁ	הִנָּגֶשׁ	הִנָּגֶשׁ
<i>Part. act.</i>	נִגְשׁ	נִפֹּל	נִגְשׁ	מִגְשׁ	
<i>pass.</i>	נִגְשָׁה	—	—	—	מִגְשָׁה

## PE NUN VERB. § 33.

	Qal		Niph.	Pass. Qal
<i>Perf. Sing.</i> 3 m.	נָתַן	לָקַח	נִלְקַח, נִתַּן	לָקַח
3 f.	נָתְנָה	לָקְחָהּ		
2 m.	נָתַתָּה	לָקַחְתָּ		
2 f.	נָתַתְּ	&c.		
1 c.	נָתַתִּי			
<i>Plur.</i> 3 c.	נָתַנוּ			
2 m.	נָתַתֶּם			
2 f.				
1 c.	נָתַנּוּ			
<i>Impf. Sing.</i> 3 m.	יִתֵּן	יִקַּח	יִלְקַח, יִנָּתֵן	יִקַּח
3 f.	תִּתֵּן	תִּקַּח		
2 m.	תִּתֶּן	תִּקַּח		
2 f.	תִּתְּנִי	תִּקְחִי		
1 c.	אֶתֵּן - תִּתֶּנָּה	אֶקַּח		
<i>Plur.</i> 3 m.	יִתְּנוּ	יִקְחוּ		
3 f.				
2 m.	תִּתְּנוּ	תִּקְחוּ		
2 f.				
1 c.	נִתֵּן	נִקַּח		
<i>Imp. Sing.</i> 2 m.	תֵּן, תִּתֶּנָּה	קַח, קַחְהָ		
2 f.	תִּתִּי	קַחִי		
<i>Plur.</i> 2 m.	תִּתְּנוּ	קַחוּ		
2 f.				
<i>Juss.</i> 3 sing.	יִתֵּן	יִקַּח		
<i>wav cons. impf.</i>	יִתֵּן	יִקַּח		
<i>Inf. estr.</i>	לִּבְחַת, לִּבְחַתִּי, לִּבְחַתְּךָ, לִּבְחַתְּךָ (נָתַן)		לִּלְקַח, לִּלְקַחְךָ	
<i>abs.</i>	נָתוֹן	לָקוּחַ	הִנָּתוֹן	
<i>Part. act.</i>	נֹתֵן	לֹקֵחַ		
<i>pass.</i>	נִתֵּן	לְקוּיָהּ	נִתָּן	



## PE GUTTURAL

	Qal		Niph.
	act.	stat.	
<i>Perf. Sing.</i> 3 m.	חָתַם	חָזַק	נִעְמַד
3 f.	עֲמְדָה		נִעְמְדָה
2 m.	עֲמַדְתָּ		נִעְמַדְתָּ
2 f.	עֲמַדְתְּ		נִעְמַדְתְּ
1 c.	עֲמַדְתִּי		נִעְמַדְתִּי
<i>Plur.</i> 3 c.	עֲמְדוּ		נִעְמְדוּ
2 m.	עֲמַדְתֶּם		נִעְמַדְתֶּם
2 f.	עֲמַדְתֶּן		נִעְמַדְתֶּן
1 c.	עֲמַדְנָה		נִעְמַדְנָה
<i>Impf. Sing.</i> 3 m.	יַחַם	יַחֲזֵק	יִעְמַד
3 f.	תַּעֲמֹד	תַּחֲזֹק	תִּעְמֹד
2 m.	תַּעֲמֹד	תַּחֲזֹק	תִּעְמֹד
2 f.	תַּעֲמֹדִי	תַּחֲזֹקִי	תִּעְמֹדִי
1 c.	אֶעֱמֹד	אֶחֱזֹק	אֶעֱמֹד
<i>Plur.</i> 3 m.	יַעֲמְדוּ	יַחֲזִיקוּ	יִעְמְדוּ
3 f.	תַּעֲמֹדְנָה	תַּחֲזֹקְנָה	תִּעְמֹדְנָה
2 m.	תַּעֲמְדוּ	תַּחֲזִיקוּ	תִּעְמְדוּ
2 f.	תַּעֲמֹדְנָה	תַּחֲזֹקְנָה	תִּעְמֹדְנָה
1 c.	נֶעֱמֹד	נֶחֱזֹק	נִעְמֹד
<i>Imp. Sing.</i> 2 m.	עֲמֹד	חֲזֹק	הִעְמֹד
2 f.	עֲמְדִי	חֲזִיקִי	הִעְמְדִי
<i>Plur.</i> 2 m.	עֲמְדוּ	חֲזִיקוּ	הִעְמְדוּ
2 f.	עֲמֹדְנָה	חֲזֹקְנָה	הִעְמֹדְנָה
<i>Juss. 3 sing.</i>			
waw cons. <i>impf.</i>	וַיַּעֲמֹד	וַיַּחֲזֵק	
<i>Cohort. 1 sing.</i>	אֶעֱמֹדָה		
waw cons. <i>perf.</i>	וַעֲמַדְתָּ		
<i>Inf. cstr.</i>	עֹמֵד		הָעֹמֵד
<i>absol.</i>	עֹמֵד		נִעְמֹד
<i>Part. act.</i>	עֹמֵד		נִעְמֵד
<i>pass.</i>	עֹמֵד		

## VERB. § 34.

## PE 'ALEPH. § 35.

Hiph.	Hoph.	Qal
הִעֲמִיד הַחֲתָנִים	הִעֲמִד הַחֲתָנִים	אָכַל
הִעֲמִידָהּ	הִעֲמִדָהּ	
הִעֲמִידָתָּ	הִעֲמִידָתָּ	
הִעֲמִידָתָּ	הִעֲמִידָתָּ	
הִעֲמִידָתִי	הִעֲמִידָתִי	
הִעֲמִידוּ	הִעֲמִידוּ	
הִעֲמִידְתֶּם	הִעֲמִידְתֶּם	
הִעֲמִידְתָּן	הִעֲמִידְתָּן	
הִעֲמִידְנוּ	הִעֲמִידְנוּ	
יַעֲמִיד	יַעֲמִיד	יֹאכֵל
תַּעֲמִיד	תַּעֲמִיד	תֹּאכֵל
תַּעֲמִיד	תַּעֲמִיד	תֹּאכֵל
תַּעֲמִידִי	תַּעֲמִידִי	תֹּאכְלִי
אֶעֱמִיד	אֶעֱמִיד	אֹכֵל
יַעֲמִידוּ	יַעֲמִידוּ	יֹאכְלוּ
תַּעֲמִידְנָהּ	תַּעֲמִידְנָהּ	תֹּאכְלֶנָּה
תַּעֲמִידוּ	תַּעֲמִידוּ	תֹּאכְלוּ
תַּעֲמִידְנָהּ	תַּעֲמִידְנָהּ	תֹּאכְלֶנָּה
נַעֲמִיד	נַעֲמִיד	נֹאכֵל
הִעֲמִיד		אָכַל
הִעֲמִידִי		אֹכְלִי
הִעֲמִידוּ	wanting	אֹכְלוּ
הִעֲמִידְנָהּ		אֹכְלֶנָּה
יַעֲמִיד		
וַיַּעֲמִיד		וַיֹּאכֵל (וַיֹּאמֶר)
אֶעֱמִידָהּ		אֹכְלָהּ
וְהִעֲמִידָתָּ		
&c. הִעֲמִיד		אָכַל
הִעֲמִיד	&c. הִעֲמִיד	אָכַל
&c. מַעֲמִיד		אָכַל
	&c. מַעֲמִיד	אָכַל

## 'AYIN GUTTURAL

	Qal	Niph'al
<i>Perf. Sing.</i> 3 m.	נָחַט (נָחַט)	נָחַט נָחַט
3 f.	נָחַטָה	נָחַטָה
2 m.	נָחַטָה	נָחַטָה
2 f.	נָחַטָה	נָחַטָה
1 c.	נָחַטָה	נָחַטָה
<i>Plur.</i> 3 c.	נָחַטוּ	נָחַטוּ
2 m.	נָחַטְתֶּם	נָחַטְתֶּם
2 f.	נָחַטְתֶּן	נָחַטְתֶּן
1 c.	נָחַטְנוּ	נָחַטְנוּ
<i>Impf. Sing.</i> 3 m.	יִנְחַט	יִנְחַט יִנְחַט
3 f.	תִּנְחַט	תִּנְחַט
2 m.	תִּנְחַט	תִּנְחַט
2 f.	תִּנְחַטִי	תִּנְחַטִי
1 c.	אִנְחַט	אִנְחַט
<i>Plur.</i> 3 m.	יִנְחַטוּ	יִנְחַטוּ
3 f.	תִּנְחַטְנָה	תִּנְחַטְנָה
2 m.	תִּנְחַטוּ	תִּנְחַטוּ
2 f.	תִּנְחַטְנָה	תִּנְחַטְנָה
1 c.	נִנְחַט	נִנְחַט
<i>Imp. Sing.</i> 2 m.	נָחַט	הִנְחַט הִנְחַט
2 f.	נָחַטִי	הִנְחַטִי
<i>Plur.</i> 2 m.	נָחַטוּ	הִנְחַטוּ
2 f.	נָחַטְנָה	הִנְחַטְנָה
<i>Juss.</i> 3 sing.	יִנְחַט	&c.
<i>waw cons. impf.</i>	וַיִּנְחַט	&c.
<i>impf. with suff.</i>	יִנְחַטְנִי	&c.
<i>Inf. cstr.</i>	נָחַט	הִנְחַט הִנְחַט
<i>absol.</i>	נָחַט	נָחַט
<i>Part. act.</i>	נָחַט	נָחַט נָחַט
<i>pass.</i>	נָחַט	

VERBS. § 36.

Pi'el		Pu'al		Hithp.
נָחַם	בָּרַךְ	נָחַם	בָּרַךְ	הִתְנַחֵם הִתְבָּרַךְ
	בִּרְכָה		בִּרְכָה	הִתְבָּרַכְה
	בִּרְכָתָ		בִּרְכָתָ	הִתְבָּרַכְתָ
	בִּרְכָתָה		בִּרְכָתָה	הִתְבָּרַכְתְּ
	בִּרְכָתָי		בִּרְכָתָי	הִתְבָּרַכְתִּי
	בִּרְכּוּ		בִּרְכּוּ	הִתְבָּרְכוּ
בִּרְכָתֶם		בִּרְכָתֶם		הִתְבָּרַכְתֶּם
בִּרְכָתֶן		בִּרְכָתֶן		הִתְבָּרַכְתֶּן
בִּרְכּוּ		בִּרְכּוּ		הִתְבָּרְכּוּ
יִנְחֵם	יִבְרַךְ	יִנְחֵם	יִבְרַךְ	יִתְנַחֵם יִתְבָּרַךְ
	תִּבְרַךְ		תִּבְרַךְ	תִּתְבָּרַךְ
	תִּבְרַכְה		תִּבְרַכְה	תִּתְבָּרַכְה
	תִּבְרַכְתָ		תִּבְרַכְתָ	תִּתְבָּרַכְתָ
	תִּבְרַכְתְּ		תִּבְרַכְתְּ	תִּתְבָּרַכְתְּ
	תִּבְרַכְתִּי		תִּבְרַכְתִּי	תִּתְבָּרַכְתִּי
	אִבְרַךְ		אִבְרַךְ	אִתְבָּרַךְ
	יִבְרְכוּ		יִבְרְכוּ	יִתְבָּרְכוּ
תִּבְרַכְנָה		תִּבְרַכְנָה		תִּתְבָּרַכְנָה
תִּבְרְכוּ		תִּבְרְכוּ		תִּתְבָּרְכוּ
תִּבְרַכְנָה		תִּבְרַכְנָה		תִּתְבָּרַכְנָה
נִבְרַךְ		נִבְרַךְ		נִתְבָּרַךְ
נָחַם	בָּרַךְ			הִתְנַחֵם הִתְבָּרַךְ
	בִּרְכִי			הִתְבָּרַכִי
	בִּרְכּוּ			הִתְבָּרְכוּ
בִּרְכְנָה				הִתְבָּרַכְנָה
נָחַם	בָּרַךְ	נָחַם	בָּרַךְ	הִתְנַחֵם הִתְבָּרַךְ
	בָּרַךְ			
מִנְחָם מִבְּרַךְ				מִתְנַחֵם מִתְבָּרַךְ
		מִנְחָם מִבְּרַךְ		



## LAMEDH GUTTURAL

	Qal	Niph.	Pi'al
<i>Perf. Sing.</i> 3 m.	שָׁלַח	נִשְׁלַח	שִׁלַּח
3 f.	שָׁלְחָה	נִשְׁלַחָה	שִׁלְחָה
2 m.	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ
2 f.	שָׁלַחְתְּ	נִשְׁלַחְתְּ	שִׁלַּחְתְּ
1 c.	שָׁלַחְתִּי	&c.	&c.
<i>Plur.</i> 3 c.	שָׁלְחוּ		
2 m.	שָׁלַחְתֶּם		
2 f.	שָׁלַחְתֶּן		
1 c.	שָׁלַחְנוּ		
<i>Impf. Sing.</i> 3 m.	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח
3 f.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח
2 m.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח
2 f.	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלַחִי
1 c.	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלַח
<i>Plur.</i> 3 m.	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְחוּ
3 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה
2 m.	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁלְחוּ
2 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה
1 c.	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח
<i>Imp. Sing.</i> 2 m.	שְׁלַח	הִשְׁלַח	שְׁלַח
2 f.	שְׁלַחִי	הִשְׁלַחִי	
<i>Plur.</i> 2 m.	שְׁלְחוּ	הִשְׁלְחוּ	
2 f.	שְׁלַחְנָה	הִשְׁלַחְנָה	
<i>Juss.</i> 3 sing.			
<i>wav cons. impf.</i>			
<i>impf. with suff.</i>	יִשְׁלַחְכִּי	&c.	
<i>Inf. estr.</i>	שְׁלַח	הִשְׁלַח	שְׁלַח
<i>absol.</i>	שְׁלֹחַ	נִשְׁלַח	שְׁלַח
<i>Part. act.</i>	שֹׁלֵחַ	נִשְׁלָח	מְשַׁלֵּחַ
<i>pass.</i>	שְׁלֹחַת		

## VERBS. § 37.

Pu'al	Hithp.	Hiph.	Hoph.
שָׁלַח	הִשְׁתַּלַּח	הִשְׁלִיחַ	הִשְׁלַח
שִׁלְחָה	הִשְׁתַּלַּחְהוּ	הִשְׁלִיחָהּ	הִשְׁלַחְהוּ
שִׁלְחָתָהּ	הִשְׁתַּלַּחְתָּהּ	הִשְׁלַחְתָּהּ	הִשְׁלַחְתָּהּ
שִׁלְחָתָם	הִשְׁתַּלַּחְתָּם	הִשְׁלַחְתָּם	הִשְׁלַחְתָּם
&c.	&c.	הִשְׁלַחְתִּי	&c.
		הִשְׁלִיחוּ	
		הִשְׁלַחְתֶּם	
		הִשְׁלַחְתִּין	
		הִשְׁלַחְתֶּנּוּ	
יִשְׁלַח	יִשְׁתַּלַּח	יִשְׁלִיחַ	יִשְׁלַח
		תִּשְׁלִיחַ	
		תִּשְׁלַח	
		תִּשְׁלַחְתִּי	
		אִשְׁלַח	
		יִשְׁלַחְתִּי	
		תִּשְׁלַחְתֶּנּוּ	
		תִּשְׁלַחְתִּי	
		תִּשְׁלַחְתֶּנּוּ	
		נִשְׁלַח	
	הִשְׁתַּלַּח	הִשְׁלַח	
wanting		הִשְׁלַחְתִּי	wanting
		הִשְׁלַחְתִּי	
		הִשְׁלַחְתֶּנּוּ	
		יִשְׁלַח	
		נִשְׁלַח	
	הִשְׁתַּלַּח	הִשְׁלִיחַ	
	מִשְׁתַּלַּח	הִשְׁלַח	הִשְׁלַח
מִשְׁלַח		מִשְׁלִיחַ	מִשְׁלַח

## LAMEDH 'ALEPH

	Qal		Niph.
<i>Perf. Sing.</i> 3 m.	מָצָא	מָלֵא	נִמְצָא
3 f.	מָצְאָה	מָלְאָה	נִמְצְאָה
2 m.	מָצַאתָ	מָלַאתָ	נִמְצַאתָ
2 f.	מָצַאתְּ	מָלַאתְּ	נִמְצַאתְּ
1 c.	מָצַאתִי	מָלַאתִי	נִמְצַאתִי
<i>Plur.</i> 3 c.	מָצְאוּ	מָלְאוּ	נִמְצְאוּ
2 m.	מָצַאתֶם	מָלַאתֶם	נִמְצַאתֶם
2 f.	מָצַאתֶן	מָלַאתֶן	נִמְצַאתֶן
1 c.	מָצַאתִנִּי	מָלַאתִנִּי	נִמְצַאתִנִּי
<i>Impf. Sing.</i> 3 m.	יִמְצָא	&c.	יִמְצָא
3 f.	תִּמְצָא		תִּמְצָא
2 m.	תִּמְצָא		תִּמְצָא
2 f.	תִּמְצָאִי		תִּמְצָאִי
1 c.	אֶמְצָא		אֶמְצָא
<i>Plur.</i> 3 m.	יִמְצְאוּ		יִמְצְאוּ
3 f.	תִּמְצְאֶנָּה		תִּמְצְאֶנָּה
2 m.	תִּמְצְאוּ		תִּמְצְאוּ
2 f.	תִּמְצְאֶנָּה		תִּמְצְאֶנָּה
1 c.	נִמְצָא		נִמְצָא
<i>Imp. Sing.</i> 2 m.	מִצָּא		הִמְצָא
2 f.	מִצָּאִי		הִמְצָאִי
<i>Plur.</i> 2 m.	מִצְאוּ		הִמְצְאוּ
2 f.	מִצְאֶנָּה		הִמְצְאֶנָּה
<i>Juss.</i> 3 sing.			
waw cons. <i>impf.</i>			
waw cons. <i>perf.</i>	וּמִצָּאתָ		&c.
<i>impf.</i> with suff.	יִמְצְאֶנִּי		
<i>Inf. cstr.</i>	מִצָּא		הִמְצָא
<i>absol.</i>	מִצְוֹא		נִמְצָא
<i>Part. act.</i>	מִצָּע	מָלֵא	נִמְצָע
<i>pass.</i>	מִצְוֹנָה		

VERBS. § 38.

Pi'el	Pu'al	Hithp.	Hiph.	Hoph.
מִצָּא	מִצָּא	הִתְמַצָּא	הִמְצָא	הִמְצָא
מִצָּאתָ	מִצָּאתָ	as	הִמְצָאתָ	הִמְצָאתָ
מִצָּאתוֹ	מִצָּאתוֹ <sup>1</sup>	Pi.	הִמְצָאתָ	הִמְצָאתָ <sup>1</sup>
&c.	&c.		הִמְצָאתָ	as
			הִמְצָאתָ	Pu.
			הִמְצָאתָ	
			הִמְצָאתָם	
			הִמְצָאתָן	
			הִמְצָאתָנִי	
יִמְצָא	יִמְצָא	יִתְמַצָּא	יִמְצָא	יִמְצָא
as	as	as	תִּמְצָא	as
Niph.	Qal	Niph.	תִּמְצָא	Qal
			תִּמְצָאֵךְ	
			אֶמְצָא	
			יִמְצָאֵךְ	
			תִּמְצָאֵנִי	
			תִּמְצָאוּ	
			תִּמְצָאֵנִי	
			נִמְצָא	
כִּמְצָא		הִתְמַצָּא	הִמְצָא	
	wanting		הִמְצָאֵךְ	wanting
			הִמְצָאֵךְ	
			הִמְצָאֵנִי	
			יִמְצָא	
			יִמְצָא	
מִצָּא		הִתְמַצָּא	יִמְצָאֵנִי	הִמְצָא
מִצָּא			הִמְצָא	
מִמְצָא		מִתְמַצָּא	מִמְצָא	מִמְצָא
	מִמְצָא			

<sup>1</sup> Or possibly מִצָּחַת, הִמְצָחַת, &c. The only existing example of a pf. pass. inflected in a manner to indicate its vowel, is pointed *ā* not *ē*. (Ez. 40. 4.)



## PE YODH AND PE

	Verbs פ"י.			
	Qal			Niph.
<i>Perf. Sing.</i> 3 m.	יָשַׁב	יָרָא	יָרַשׁ	נִשְׁבַּח
3 f.				נִשְׁבְּחָה
2 m.				נִשְׁבַּחְתָּ
2 f.				&c.
1 c.				
<i>Plur.</i> 3 c.				
2 m.				
2 f.				
1 c.				
<i>Impf. Sing.</i> 3 m.	יֹשֵׁב	יִירָא	יִירַשׁ	יִנְשָׁב
3 f.	תֹּשֵׁב			תִּנְשָׁב
2 m.	תֹּשֵׁב			תִּנְשָׁב
2 f.	תִּנְשָׁבִי			תִּנְשָׁבִי
1 c.	אֹשֵׁב			אִנְשָׁב
<i>Plur.</i> 3 m.	יֹשְׁבוּ			יִנְשְׁבוּ
3 f.	תִּשְׁבְּנָה			תִּנְשְׁבְּנָה
2 m.	תִּנְשְׁבוּ			תִּנְשְׁבוּ
2 f.	תִּשְׁבְּנָה			תִּנְשְׁבְּנָה
1 c.	נֹשֵׁב			נִנְשָׁב
<i>Imp. Sing.</i> 2 m.	שֵׁב (שְׁבֵה)	יָרָא	רֶשׁ (רֶשׁ)	הִנְשָׁב
2 f.	שְׁבִי			הִנְשְׁבִי
<i>Plur.</i> 2 m.	שְׁבוּ			הִנְשְׁבוּ
2 f.	שְׁבְנָה			הִנְשְׁבְנָה
<i>Juss.</i> 3 sing.				
<i>waw cons. impf.</i>	וַיֹּשֵׁב		וַיִּירַשׁ	
<i>Cohort.</i> 1 sing.	אֲשַׁבְּה			
<i>Impf. in a with suff.</i>	יֹדְעִי		יִדְעֵהוּ <i>Imper.</i>	
<i>Infin. cstr.</i>	שֹׁכֵחַ	יִרְאֶה <sup>1</sup>	רָשָׁת	הִנְשָׁב
<i>absol.</i>	יֹשֹׁב		יָרוּשׁ	
<i>Part. act.</i>	יֹשֵׁב	יָרָא	יָרַשׁ	נֹשֵׁב
<i>pass.</i>	יֹשׁוּב		יָרוּשׁ	

<sup>1</sup> Very rarely יִרְאֵה.

## WAW VERBS. § 39.

		Verbs פ"י		Verbs assimilating.		
Hiph.	Hoph.	Qal	Hiph.	Qal	Niph.	Hiph
הוֹשִׁיב	הוֹשֵׁב	יָנַס	הִינִיֵּס	יָצַח	נָצַח	הִצִּית
הוֹשִׁיבָה	הוֹשֵׁבָה		הִינִיֵּקָה	יָצַק		
הוֹשִׁיבָהּ	הוֹשֵׁבָהּ		הִינִיֵּקָהּ			
&c.	&c.		&c.			
יֹושֵׁב	יֹושֵׁב	יִינַס	יִינִיֵּס	יָצַח		יָצִית
הוֹשִׁיב		תִּינַס	תִּינִיֵּס	יָצַק		
הוֹשִׁיב		תִּינַס	תִּינִיֵּס			
הוֹשִׁיבִי		תִּינַסִּי	תִּינִיֵּסִי			
&c.		אִינַס	אִינִיֵּס			
		יִינַסוּ	יִינִיֵּסוּ			
		תִּינַסְנָה	תִּינִיֵּסְנָה			
		תִּינַסּוּ	תִּינִיֵּסּוּ			
		תִּינַסְנָהּ	תִּינִיֵּסְנָהּ			
		יִינַס	יִינִיֵּס			
הוֹשִׁב			הִינַס			
הוֹשִׁיבִי			הִינִיֵּסִי			
הוֹשִׁיבוּ			הִינִיֵּסוּ			
הוֹשִׁבְנָה			הִינִיֵּסְנָה			
יֹושֵׁב			יִינַס			יָצִית
יֹושֵׁב			יִינַס			
הוֹשִׁיב	הוֹשֵׁב		הִינִיֵּס			
הוֹשִׁיב			הִינַס			
מוֹשִׁיב		יֹוֵגַס	מִינִיֵּס			מָצִית
	מוֹשֵׁב	יֹוֵגַס				

## 'AYIN WAW AND

## Qal

	act.	stat.	
<i>Perf. Sing.</i> 3 m.	קָם	מָת	בָּרַשׁ
3 f.	קָמָה	מָתָה	בָּרַשָׁה
2 m.	קָמַתָּ	מָתָה	בָּרַשְׁתָּ
2 f.	קָמַתְּ	מָתְּ	בָּרַשְׁתְּ
1 c.	קָמַתִּי	מָתִי	בָּרַשְׁתִּי
<i>Plur.</i> 3 c.	קָמוּ	מָתוּ	בָּרַשׁוּ
2 m.	קָמַתֶּם	מָתֶם	בָּרַשְׁתֶּם
2 f.	קָמַתְּנָן	מָתָן	בָּרַשְׁתְּנָן
1 c.	קָמַנִי	מָתַנִּי	בָּרַשְׁנִי
<i>Impf. Sing.</i> 3 m.	יָקוּם	יָמוּת	יִבְרַשׁ
3 f.	תָּקוּם		תִּבְרַשׁ
2 m.	תָּקוּם		תִּבְרַשׁ
2 f.	תָּקוּמִי		תִּבְרַשִׁי
1 c.	אָקוּם		אִבְרַשׁ
<i>Plur.</i> 3 m.	יָקוּמוּ		יִבְרַשׁוּ
3 f.	תָּקוּמֵינָה		תִּבְרַשְׁנָה
2 m.	תָּקוּמוּ		תִּבְרַשׁוּ
2 f.	תָּקוּמֵינָה		תִּבְרַשְׁנָה
1 c.	נָקוּם		נִבְרַשׁ
<i>Imp. Sing.</i> 2 m.	קוּם קוּמָה	מוּת	בֹּרַשׁ
2 f.	קוּמִי		בֹּרַשִׁי
<i>Plur.</i> 2 m.	קוּמוּ		בֹּרַשׁוּ
2 f.	קִמְנָה		בִּשְׁנָה
<i>Juss.</i> 3 sing.	יָקֻם		יִבְרֹן
<i>waw cons. impf.</i>	וַיָּקֻם		וַיִּבְרֹן
<i>Cohort.</i> 1 sing.	אָקוּמָה		אִבְרֹנָה
<i>waw cons. perf.</i>	וַקָּמַתָּ		וַבִּרְשָׁתָּ
<i>Inf. cstr.</i>	קוּם	מוּת	בֹּרַשׁ
<i>absol.</i>	קוּם	מוּת	בֹּרַשׁ
<i>Part. act.</i>	קָם קָמָה	מָת	בָּרַשׁ
<i>pass.</i>	קוּם קוּמָה		(בֹּרַן בִּין)

YODH VERBS. § 40.

Niph.	Hiph.	Hoph.
נָקוּם	הִקְיָם	הוּקָם
נָקוּמָה	הִקְיָמָה	הוּקְמָה
נָקוּמָת	הִקְיָמוּת	הוּקְמוּת
נָקוּמַת	הִקְיָמוֹת	הוּקְמוֹת
נָקוּמָתִי	הִקְיָמוֹתִי	הוּקְמוֹתִי
נָקוּמוּ	הִקְיָמוּ	הוּקְמוּ
נָקוּמוֹתָם <sup>1</sup>	הִקְיָמוֹתָם	הוּקְמוֹתָם
נָקוּמוּתָן	הִקְיָמוּתָן	הוּקְמוּתָן
נָקוּמוּנִי	הִקְיָמוּנִי	הוּקְמוּנִי
יָקוּם	יָקִים	יֻקָּם
תָּקוּם	תָּקִים	תֻּקָּם
תָּקוּם	תָּקִים	תֻּקָּם
תָּקוּמִי	תָּקִימִי	תֻּקְמִי
אָקוּם	אָקִים	אֻקָּם
יִקְוּמוּ	יִקְיָמוּ	יֻקְמוּ
תִּקְוָמָנָה, תִּקְוָמָנָה	תִּקְוִימָנָה, תִּקְוִימָנָה	תֻּקְמוּמָנָה
תִּקְוָמוּ	תִּקְוִימוּ	תֻּקְמוּ
	תִּקְוָמָנָה	תֻּקְמוּמָנָה
נָקוּם	נָקִים	נֻקָּם
הָקוּם	הָקִים, הָקִימָה	
הָקוּמִי	הָקִימִי	
הָקוּמוּ	הָקִימוּ	
הָקוּמוּנָה	הָקִימוּנָה	
	יָקָם	
	יָקָם	
	אָקִימָה	
	וְהִקְיָמוּת	
הָקוּם	הָקִים	הוּקָם
הָקוּם, נָקוּם	הָקָם	
נָקוּב	מָקִים	
נָקוּבָה f.	מָקִיבָה f.	מוּקָם

Forms of Intens.

Act.	Pass.	Reflex.
קָיָם		הִתְקָיָם
קוּיָם	קוּיָם	הִתְקוּיָם
קָיָם	קָיָם	הִתְקָיָם

like *Pi'el* &c. of the  
Regular Verb.

<sup>1</sup> The only examples of 2 *pl.* have *o*, not *u*.



## VERBS DOUBLE

## Qal

	<i>act.</i>		<i>stat.</i>	
<i>Perf. Sing.</i> 3 m.	סָבַב	(סָב)	קָל	נָל
3 f.	סָבְבָה	(סָבָה)	קָלָה	&c.
2 m.	סָבַח		קָלַח	
2 f.	סָבַחַת		קָלַחַת	
1 c.	סָבַחְתִּי		קָלַחְתִּי	
<i>Plur.</i> 3 c.	סָבְבוּ	(סָבוּ)	קָלּוּ	
2 m.	סָבַחוּם		קָלַחוּם	
2 f.	סָבַחוּן		קָלַחוּן	
1 c.	סָבַחוּנִי		קָלַחוּנִי	
<i>Impf. Sing.</i> 3 m.	יָסַב	יָסַב	יָקַל	יָמַל
3 f.	תָּסַב	תָּסַב	תָּקַל	תָּמַל
2 m.	תָּסַב	תָּסַב	תָּקַל	תָּמַל
2 f.	תָּסַבִּי	תָּסַבִּי	תָּקַלִּי	תָּמַלִּי
1 c.	אָסַב	אָסַב	אָקַל	אָמַל
<i>Plur.</i> 3 m.	יָסְבוּ	יָסְבוּ	יָקַלּוּ	יָמַלּוּ
3 f.	תָּסַבְיָנָה	תָּסַבְיָנָה	תָּקַלְיָנָה	תָּמַלְיָנָה
2 m.	תָּסַבוּ	תָּסַבוּ	תָּקַלּוּ	תָּמַלּוּ
2 f.	תָּסַבְיָנָה	תָּסַבְיָנָה	תָּקַלְיָנָה	תָּמַלְיָנָה
1 c.	נָסַב	נָסַב	נָקַל	נָמַל
<i>Imp. Sing.</i> 2 m.	סַב			
2 f.	סַבִּי			
<i>Plur.</i> 2 m.	סַבּוּ			
2 f.	סַבְיָנָה			
<i>Juss.</i> 3 sing.	יָסַב	יָסַב	יָקַל	&c.
<i>waw cons. impf.</i>	וַיָּסַב	וַיָּסַב	וַיָּקַל	
<i>Cohort.</i> 1 sing.	אָסַבָה	אָסַבָה	&c.	
<i>waw cons. perf.</i>	וְסָבַחְתִּי			
<i>Inf. estr.</i>	סַב		קַל	
<i>absol.</i>	סָבוּב		קָלוּל	
<i>Part. act.</i>	סָבוֹב		קָלָה	
<i>pass.</i>	סָבוֹב			

'AYIN. § 42.

Niph.	Hiph.	Hoph.
נָסַב	הִסָּב	הוּסַב
נִסְבָּה	הִסְבָּה	הוּסְבָה
נִסְבּוֹת	הִסְבּוֹת	הוּסְבּוֹת
נִסְבּוֹת	הִסְבּוֹת	&c.
נִסְבּוֹתִי	הִסְבּוֹתִי	
נִסְבּוֹ	הִסְבּוֹ	
נִסְבּוֹתָם	הִסְבּוֹתָם	
נִסְבּוֹתָן	הִסְבּוֹתָן	
נִסְבּוֹנוּ	הִסְבּוֹנוּ	
יָסַב	יָסַב יָסַב	יָסַב יָסַב
תָּסַב	תָּסַב	&c.
תָּסַב	תָּסַב	
תָּסַבִּי	תָּסַבִּי	
אָסַב	אָסַב	
יָסַבוּ	יָסַבוּ	
תָּסַבְינָה	תָּסַבְינָה	
תָּסַבוּ	תָּסַבוּ	
תָּסַבְינָה	תָּסַבְינָה	
נָסַב	נָסַב	
הָסַב	הָסַב	
הָסַבִּי	הָסַבִּי	
הָסַבוּ	הָסַבוּ	
הָסַבְינָה	הָסַבְינָה	
	יָסַב	
	וַיָּסַב	
הָסַב	הָסַב	הוּסַב
הָסַבוּ	הָסַבוּ	
מִסָּב נָסַב	מִסָּב נָסַב	מִוָּסַב

Forms of Intens.

Act.	Pass.	Reflex.
קָלַל	קָלַל	הִתְקַלַּל
קוּלַל	קוּלַל	הִתְקוּלַל
קָלְקַל	קָלְקַל	הִתְקַלְקַל

like *Pi'el* &c. in the  
Regular Verb.

## LAMEDH HE (LAM. YODH

	Qal	Niph.	Pi'el	Pu'al
<i>Perf. Sing.</i> 3 m.	פָּלַח	נִפְּלַח	פָּלַח	פָּלַח
3 f.	פָּלַחָהּ	נִפְּלַחָהּ	פָּלַחָהּ	פָּלַחָהּ
2 m.	פָּלַחְתָּ	נִפְּלַחְתָּ	פָּלַחְתָּ	פָּלַחְתָּ
2 f.	פָּלַחְתְּ	&c. נִפְּלַחְתְּ	&c.	&c.
1 c.	פָּלַחְתִּי	נִפְּלַחְתִּי		
<i>Plur.</i> 3 c.	פָּלְחוּ	נִפְּלְחוּ		
2 m.	פָּלַחְתֶּם	נִפְּלַחְתֶּם		
2 f.	פָּלַחְתֶּן	נִפְּלַחְתֶּן		
1 c.	פָּלַחְנוּ	נִפְּלַחְנוּ <sup>1</sup>		
<i>Impf. Sing.</i> 3 m.	יִפְּלַח	יִפְּלַח	יִפְּלַח	יִפְּלַח
3 f.	תִּפְּלַח	תִּפְּלַח		
2 m.	תִּפְּלַחְךָ	תִּפְּלַחְךָ		
2 f.	תִּפְּלַחֲךִי	תִּפְּלַחֲךִי		
1 c.	אֶפְּלַח	אֶפְּלַח		
<i>Plur.</i> 3 m.	יִפְּלְחוּ	יִפְּלְחוּ		
3 f.	תִּפְּלֹינָהּ	תִּפְּלֹינָהּ		
2 m.	תִּפְּלְכוּ	תִּפְּלְכוּ		
2 f.	תִּפְּלֹינָהּ	תִּפְּלֹינָהּ		
1 c.	נִפְּלַח	נִפְּלַח		
<i>Imp. Sing.</i> 2 m.	פָּלַח	הִפְּלַח	פָּלַח	—
2 f.	פָּלִי	הִפְּלִי		
<i>Plur.</i> 2 m.	פָּלְחוּ	הִפְּלְחוּ		
2 f.	פָּלֹינָהּ	הִפְּלֹינָהּ		
<i>Juss.</i> 3 sing. m.	&c. יִפְּלֵ	יִפְּלֵ	יִפְּלֵ	
<i>waw cons. impf.</i>	&c. וַיִּפְּלֵ			
<i>waw cons. perf.</i>	וּפָלַחְתָּ	וּנִפְּלַחְתָּ		
<i>Inf. cstr.</i>	פָּלַחְתָּ	הִפְּלַחְתָּ	פָּלַחְתָּ	פָּלַחְתָּ
<i>absol.</i>	פָּלַח	נִפְּלַח	פָּלַח	פָּלַח
<i>Part. act.</i>	פָּלַח —	נִפְּלַח	מִפְּלַח	
<i>pass.</i>	פָּלַחְתָּ	פָּלַחְתָּ		מִפְּלַח
<i>stat.</i>	קָשָׁה —	קָשָׁה		

<sup>1</sup> 1 pl. Niph. always i.

## AND WAW VERBS. § 44.

Hithp.	Hiph.	Hoph.	Suffixes.
הִתְגַּלָּה	הִגְלָה	הִגְלָה	<i>Perf. Sing.</i> 1 c. גָּלַיִךְ
הִתְגַּלְתָּה	הִגְלַתָּה	הִגְלַתָּה	2 m. גָּלְתָּךְ
הִתְגַּלְתִּי	הִגְלִיתִי	הִגְלִיתִי <sup>2</sup>	2 f. גָּלְתְּךָ
			3 m. גָּלְתָּהּ
			3 f. גָּלְתָּהּ
			<i>Plur.</i> 1 c. גָּלְתֶּנּוּ
			2 m. גָּלְתֶּם
			2 f. גָּלְתֶּם
			3 m. גָּלְתֶּם
			3 f. גָּלְתֶּם
יִתְגַּלֵּה	יִגְלֶה	יִגְלֶה	<i>Impf. Sing.</i> 1 c. יִגְלֶיךָ
			2 m. יִגְלֶתְךָ
			2 f. יִגְלֶתְךָ
			3 m. יִגְלֶתְהּ
			3 f. יִגְלֶתְהּ
			<i>Plur.</i> 1 c. יִגְלֶנּוּ
			2 m. יִגְלֶנּוּ
			2 f. יִגְלֶנּוּ
			3 m. יִגְלֶנּוּ
			3 f. יִגְלֶנּוּ
הִתְגַּלֵּה — פֶּל	הִתְגַּלֵּה הִגְלֵה	—	<i>Imp. Sing.</i> 1 c. גָּלְתִּי
			3 m. גָּלְתֶּהּ
			3 f. גָּלְתֶּהּ
יִתְגַּלֵּה	יִגְלֶה		<i>Plur.</i> 1 c. גָּלְתֶּנּוּ
	יִגְלֶה		3 m. גָּלְתֶּם
הִתְגַּלֵּה	הִגְלֵה	הִגְלֵה	
הִתְגַּלֵּה	הִגְלֵה	הִגְלֵה	
מִתְגַּלֵּה	מִגְלֵה	מִגְלֵה	

<sup>2</sup> 1 sing. Pi. Hiph. Hithp. usually *é*, probably to avoid the threefold *i*; e. g. נִגְלִיתִי.



## THE ACCENTS.

1. Of the accentual *signs* some stand above, and some below the word ; when above, the sign stands upon the initial cons. of the accented syll., as מִיָּם; when below, it stands after the vowel of the syll., as מִיָּם, except in the case of *holem* and *shureq*, when it is placed under the conson., as יוֹם, רִנָּה. When the accented syll. begins with two cons. the sign is put on the second. A few signs are restricted to particular positions, such as the initial or final letter of a word, and do not indicate the Tone syll.

2. *The Accentual system.*<sup>1</sup> The Accentual system is very intricate and in some parts obscure. A brief outline of its uses as a means of interpunction will here suffice :—

a) The text is broken into verses, *P̄śūqîm*, and the end of each *P̄śūq* is marked by the sign ;, called *Šôph pašuq* (end of the verse). The accent on the final word is called *Šillūq*, its sign being like Methegh.

:הָאָרֶץ . . . . . Gen. I. I.

b) The greatest logical pause within the verse is indicated by a sign ^ called 'Athnāḥ "breathing," or "rest."

:הָאָרֶץ . . . . . אֱלֹהִים . . . . . Gen. I. I.

c) If there be two great pauses in the verse the greatest or one next the end of the verse is marked by 'Athnāḥ, and the one nearer the beginning of the verse by sign ^ called *Š'gōltā*, as,

בֶּן . . . . . לְרִקְיעַ . . . . . הָרִקְיעַ . . . . Gen. I. 7.

d) If the clause of words lying between *Šilluq* and 'Athnāḥ, or between 'Athnāḥ and *Šegolta*, or between 'Athnāḥ and the beginning of the verse, *Šegolta* being absent, requires to be divided by a pretty large pause, this is in all these cases marked by a sign : called *Zāqēph qāṭôn*, resembling simple shewa placed over the word,<sup>2</sup> as,

:לְמִיָּם . . . . . מִבְּדִיל . . . . . הַמַּיִם . . . . . אֱלֹהִים . . . . . Gen. I. 6.

<sup>1</sup> The accents described in a)—f) are known as disjunctives.

<sup>2</sup> The sign " called *z. gādhōl*, of the same distinctive power, is used when its word is the only word in the accentual clause : as לְהַבְדִּיל Gen. I. 14.

e) *Rēbhā'*, in appearance like *hōlem*, but standing higher, often indicates subdivisions within *zāqēph* sections : as,

וַיֹּאמֶר אֱלֹהִים . . . . הַשָּׁמַיִם . . . . הַלְיָלָה : Gen. I. 14.

f) A distinctive of less power than *Zakeph* is *Tiphḥā*, which marks a pause which the rhythm *requires* as a preliminary to the great pauses indicated by *Šilluq* and 'Athnah. Its sign  $\curvearrowright$  is a line bent backwards, as,

בְּרֵאשִׁית . . . . אֱלֹהִים . . . . הַשָּׁמַיִם . . . . הָאָרֶץ : Gen. I. 1.

g) These are the main distinctive accents, and by stopping at them, as at the points in modern languages, the reader will do justice to the sense. Very roughly (*a*) may be said to correspond to our full stop (.), (*b*) to our colon (:), (*c*), (*d*) and (*e*) to our semi-colon (;), and (*e*) to our comma (,).

There are several more distinctives of lesser force. There is also a number of conjunctive accents or *Servants*, as they are called, to the disjunctives, accents which are placed on the words that stand immediately before and in close relation with those on which distinctives are placed. It would seem to follow from the variety of the conjunctive signs that they had musical significance, otherwise one connective might have served all distinctives alike. The two most common *conjunctives* are *Mērkhā*  $\text{—}$ , which serves *Šilluq* and *Tiphḥā*, and *Mūnāḥ*  $\text{—}$ , which serves 'Athnah and *Zaqeph*. See Gen. I. 1. 2.

h) The books *Job*, *Proverbs* and *Psalms* have an accentuation in some respects different from that of the other books, called the *Poetical*. The end of the verse is marked as in Prose by *Šilluq* and *Šoph pašūq* ; also the great distinction next the end by 'Athnah ; but this is not the greatest distinction in the verse, which is that next the beginning, marked by a sign  $\text{^}$ , 'Ōlē wəyôrēdh (sometimes wrongly called *Mērkhā Mahpākh* or *M'huppākh*), thus :

יֵשֶׁב : . . . . עֹמֵד . . . . רִשְׁעִים : Ps. I. 1.

# INDEX OF SUBJECTS.

	Page		Page		Page
Absolute state . . . . .	58 f.	Changeable		Difficulties of	
Accents 38 ff., 230 f.;		vowels . . . . .	25 f.	Hebrew . . . . .	1 f.
in pf. 74; in impf.		Cockney . . . . .	51	Diphthongs, <i>ê</i> from	
76; with waw cons.		Cohortative 83, 90, 158		<i>ay</i> ( <i>ai</i> ) 8, 127, 144 f.;	
85 f., 125, 145; on		Comparison of		<i>ô</i> from <i>aw</i> ( <i>au</i> ) 8, 128	
suffixes to nouns		adjs. . . . .	161 f.	Dissimilation 118,	
68, to verbs. . . . .	108 f.	Compensation . . . . .	3, 36	. . . . .	132, 163
Accusative (defin-		Composite sh <sup>e</sup> wa		Double 'ayin vbs.,	
ite) 49; accus. end-		. . . . .	9 f., 17 f., 35	137 ff.; nouns . . . . .	140 ff.
ing. . . . .	61	Conjugation . . . . .	73	Doubly weak and	
Active vbs. . . . .	80	Conjunctions 44, 53, 168		defective vbs. . . . .	151 f.
Acts 15. 17 . . . . .	13	Connecting vowel,		Dual 55-57; of	
Adjective, predi-		in nouns 69; in		şegholates . . . . .	101
cate . . . . .	44	verbs . . . . .	107-109	Dutch . . . . .	99
Adverbs . . . . .	129, 167 f.	Construct state 58-			
Agent (h after pass.)	90	61, 65, 67; cstr.		Easy, Hebrew . . . . .	2 f.
'Aleph, prosthetic		pl. of vbal adjs.		Emphatic impera-	
. . . . .	23, 163	81; cstr. dual of şe-		tive . . . . .	84 f.
Alphabet, earlier . . .	5	gholates 101; cstr.		Esperanto . . . . .	95
Amos 9. 11, p. 85;		inf. 102, 109 f., 114, 128		Extensive. 73, 89, 95 f.	
9. 12 . . . . .	13				
Arabic . . . . .	8, 10, 76	Daghesh forte . . . .	31	Feminine ending	
'Aramaic, impf. . . .	139	Dag. f. after article	42	55; fem. nouns 56;	
Article 42 ff.; after		Dag. f. conjuncti-		fem. şegholates 102 f.	
prep. 51, conj. . . .	53	vum . . . . .	33	Final clauses 86,	
<i>As-so</i> . . . . .	87	Dag. f. dirimens . . .	33	. . . . .	158, 168
Assimilation . . . .		Dag. f. implicitum 36, 43		First declension	
. . . . .	42, 51, 113, 129	Dag. f. omitted . . .	32 f.	63 ff.; 1 <sup>st</sup> decl.	
'Athnaḥ . . . . .	71, 230	Dag. lene . . . . .	30 f.	analogy in vbal	
'Ayin gutt. vbs. . . .	120 f.	Declaratory use of		suff. . . . .	108
'Ayin waw and		Hithp. 93; of		Fractions . . . . .	165
yodh vbs. 131 f.,		Hiph. . . . .	95	French . . . . .	23
nouns . . . . .	134 f.	Declensions, first,		Frequentative	
		63 f.; second, 99 f.;		impf. . . . .	157
B <sup>e</sup> ghadhk <sup>e</sup> phath . . .	30 f.	third . . . . .	104 f.	Furtive pathaḥ . . . .	34
Biliteral roots . . .	1	Demonstrative		Furtive şeghol . . . .	99
		pronouns . . . . .	46 f.		
Causative 73, 95 f.;		Depression of <i>i</i> to <i>e</i>	34	Gaelic . . . . .	99
caus. use of Pi <sup>e</sup> l . .	92	Deuteronomy 16. 20	3	Genesis 2. 6, p. 78;	

	Page		Page		Page
24. 14, p. 41 ; 32. 6, p. 117; 47. 31 . . .	13	128, 144, 168 ; inf. cstr. (with or with- out ה) = noun . . .	162	49; with inf. 145 ; prohibition . . .	83
Gerundive (Niph. ptc.) . . . . .	90	Inflection . . . . .	54 f., 73	Niph'al . . . . .	89 f.
Greek, 2, 3, 159; modern Greek . . .	161	Insertion of dagh. forte . . . . .	33	Nominal sentences	49
Gutturals 34-36; article with g. 42 f.;		Insertion of vowels (ð in pf., ð in impf.) . . . . .	132, 139	Numerals . . . . .	163 f.
gutt. vbs. . . . .	115-123	Intensive . 73, 89, 91 f.		Nun energicum . . .	110
Half-open syllable . . . . .	22, 28 f.	Interjections . . . .	169	Oaths . . . . .	168
Heavy suffixes . . .	67	Interrogative pro- nouns 48; par- ticles . . . . .	167 f.	Omission of dagh. forte . . . . .	32 f.
He locale . . . . .	61 f.	Intransitive vbs. . .	80	Ordinal numerals . .	165
Helping vowels with suff. . . . .	69	Irregular nouns . . .	153 f.	Participle, 78, 81, 159 f.; with suff. . .	110
Heterogeneous vowels . . . . .	38, 136	Irregular vbs. 73, 112 ff.		Particles . . . . .	167
Hiph'il 95 ff.; with preformative dropped . . . . .	132	Italian . . . . .	23	Passive 90, 92, 96; . . . . .	78, 114, 142
Hithpa'el . . . . .	93	Job 3 26 . . . . .	143	Paşuq . . . . .	230
Homogeneous vowels . . . . .	11, 38	Jussive . . . . .	83, 158	Pathaḥfurtive . . .	34
Hoph'al . . . . .	96	K'ethibh . . . . .	41	Pause . . . . .	40 f.
I depressed to e . . .	34	Lamedh 'aleph vbs. 124 f.; lam. gutt. 122 f.: lam. he . . .	143 f.	Pe'aleph vbs. 110 f.;	
Imperative 77, 80; emph. . . . .	84 f.	Light suffixes . . .	67	pe gutt. 115 f.; pe nun 113 f.; pe waw 127 f.; pe yodh . . .	128 f.
Imperfect . . . . .	72, 157 f.	Luke 1. 1-4 . . . .	2	Perfect, 72, 74; of statives 81, 156; uses of . . . . .	133, 155 f.
Impf. act. (orig. ya) 76, 116, 131, 138		Mappiq . . . . .	33	Pi'el . . . . .	91 93
Impf. stative (orig. yi) . . . . .	80, 131, 138	Maqqeph . . . . .	31, 33, 40	Pilpel . . . . .	93, 132
Implicit dagh. forte . . . . .	36, 43	Massôra . . . . .	13	Pitman . . . . .	5
Indefinite pronoun whoever, etc. . . .	48	Mat. 27. 28-30 . . .	2 f.	Plural . . . . .	55 f.
Indeterminate sub- ject . . . . .	142	Matres lectionis . .	11	Pô'el . . . . .	139
Indistinct vowels . . . . .	9 f., 17 f., 26 f.	Mer'kha . . . . .	231	Po'lel . . . . .	132
Infinitive absolute 77 f.; construct. 77, 80, 102, 109 f., 114,		Methagh . . . . .	38 f.	Potential (impf.) . .	158
		Monosyllables of 1st decl. . . . .	65	Prepositions . . . .	50-52
		Moods . . . . .	72	Pronominal suffixes 66-69; to ב, ל, 51; to כן, 53; to אל, ער, על, 70; to את (acc.), 75; to אין, עור, 136; to את, הנה, עם, את, to תחת, 121; to vbs. . . . .	106-111
		Munah . . . . .	231	Pronouns, personal	
		N assimilated . . .	113		
		Negative, place of,			

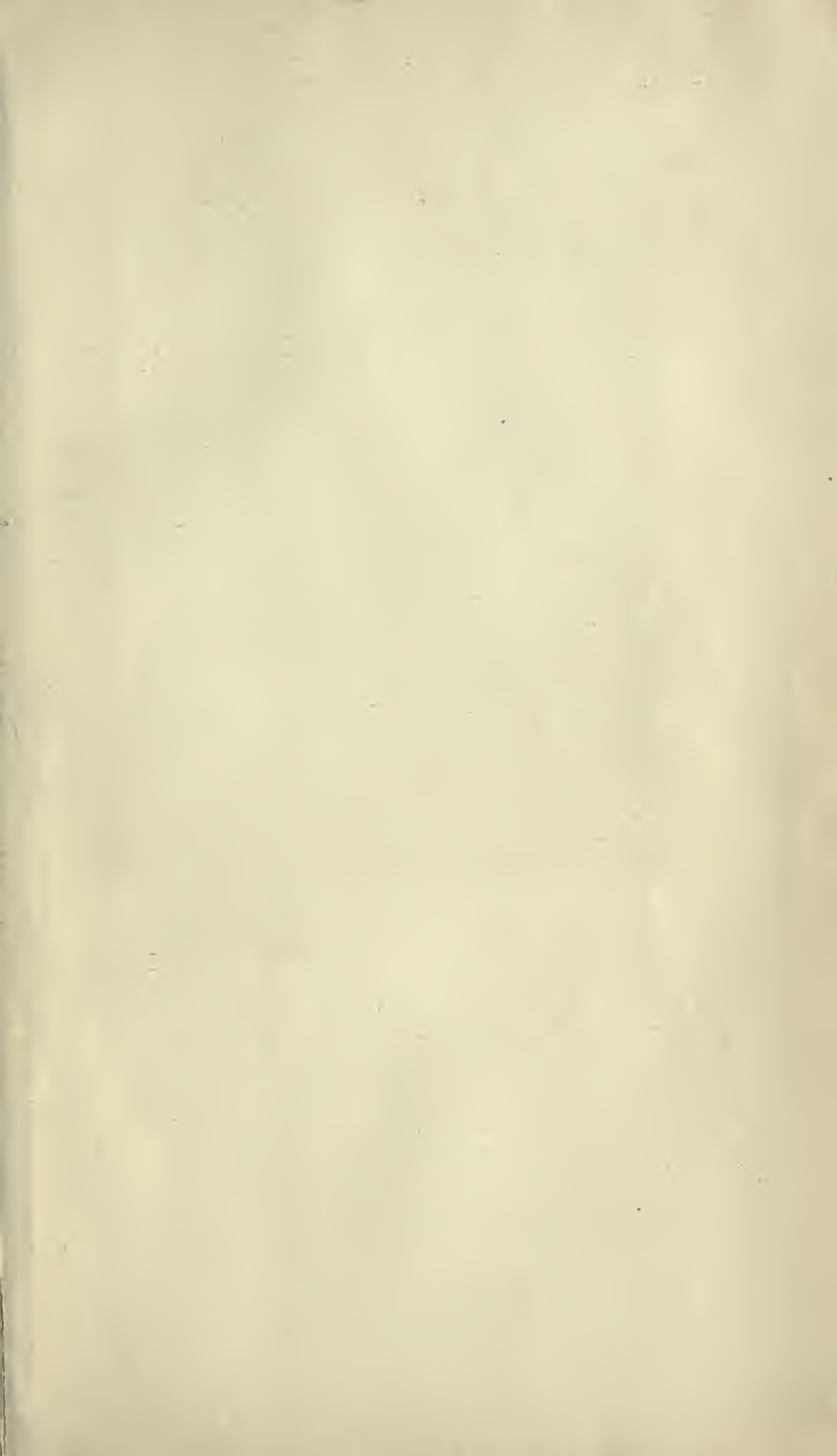


Page		Page	Page
45 ; demonstrative	of word or syllable	29, 74 ; v. sentence	
46 ; relative 47 f. ;	23 ; silent . . . . . 23	49 ; v. suffixes 106 ff.	
interrogative 48 ;	Shifting of tone . . . . . 40 f.	Verbs assimilating	
indefinite, 48 ; re-	Shorthand . . . . . 5	1 <sup>st</sup> radical 113,	
ciprocal, reflexive	Sievers . . . . . 22	129 ; vbs. of filling	
90, 93, 150 ; pro-	Şilluq . . . . . 71, 230	&c. 2 <i>accus.</i> (96) . 126	
nouns repeated for	Şoph paşuq . . . . . 231	Vowels changeable	
emphasis . . . . . 142	Sound of letters . . . . . 5-7	25 f. ; heterogene-	
Prophetic perfect 156 f.	Stative vbs. 80 ;	ous 38, 136 ; his-	
Prosthetic 'aleph 23, 163	impf. 131, 138 ; pf.	tory of v. system	
Pure long vowels 8, 11	. . . . . 81, 156	13 f. ; homogene-	
Pure short vowels . 10	Suffixes, light, heavy	ous 11, 38 ; in-	
	67 ; pronominal	distinct 9, 17 f.,	
Qal . . . . . 71	66-69 ; verbal 106 ff.	26 f., 28 f. ; insert-	
Q'rê . . . . . 41	Superlative degree 161	ed (ê in impf., ô	
Quadrilaterals . . . . . 1	Syllables, closed,	in pf.) 132, 139 ; v.	
Questions . . . . . 168	open 21 ; half-	letters 10-12 ; not	
Quiescent letters 37 f.	open . . . . . 22, 28 f.	indispensable 5,	
	Syntax relatively	pure long 8, 11, 25 ;	
R, affinity of r with	simple . . . . . 2	short 10 ; sounds	
gutturals . . . . . 35 f., 42 f.	Tenses 72 ; pf. 74 f.,	8-10 ; tone-long	
R'ebhia' . . . . . 230	impf. 76 f. ; Syntax	8 f. ; 26, 63, 99 f.,	
Recession of tone . 41	of pf. 155 f. ; impf. 157 f.	128, 131, 138 ; un-	
Reciprocal action	Textual Vocalization 19 f.	changeable 8, 11,	
. . . . . 90, 93, 150	Thinning of a to i	. . . . . 25, 36, 134	
Reflexive action 90, 93	10, 28, 102, 141, 149	Waw consonantal	
Relative pronouns 47 f.	Third decl. analogy	and vocalic 37 ;	
Root of vb. . 49, 53, 71	with vbal suff. to	final w passing	
	impf. . . . . 108 f.	into unaccented ð.	
Scriptio defectiva,	Ṭiphḥa . . . . . 231	. . . . . 145, 149	
plena . . . . . 20	Tone 24-29 ; tone-	Waw (conjunction)	
Ş'ghol possibly	long vowels 8 f.,	44, 53 ; w. consec.	
tone-long and	26, 63, 99 f., 128,	. . . . . 84-86, 159	
pure long 17, 25, 100	131, 138 ; tone re-	Weak vbs. 112 ff., 151 f.	
Şegholate nouns	tracted 41, 85 ;		
99 f., 135 ; şeg. fe-	thrown forward . 85	Y consonantal and	
minines 102 f. ; şeg.	Transitive vbs. . . . . 80	vocalic 37 ; final y	
infin. . . . . 114, 128	Unchangeable	passing into ac-	
Ş'gholṭa . . . . . 230	vowels 8, 11, 25, 36, 134	cented ð . 147 f., 149	
Sentences, nominal	Verbal adjectives	Yahweh . . . . . 41, 46, 49	
and verbal . . . . . 49	81 ; v. inflection	Zaqeph gadhol, Z.	
Sh'wa simple, com-		qaṭon . . . . . 230	
posite 9, 17 f., 26 f.,		Zeph. i. 10 . . . . . 13	
28 f. ; at beginning			

# INDEX OF HEBREW WORDS.

Page	Page	Page
אֲדֹנָי (see <i>lord</i> ) . . . 180	הָ, הֶ, הֵ . . . . . 167	יְרוּשָׁלַם . . . . . 103
אֱהָלִים . . . . . 189	הָ (he loc.) 61 ;	יֵשׁ (with suff.) . . . 130
אֵז . . . . . 157	cohort. and	יֵשְׁאוּ . . . . . 33
אֲחִי, אֲחִי . . . 43, 153	emph. imper. 83, 84	יֵשְׁבֹן . . . . . 80
אֵין (with suff.) 136, 186	הִיא . . . . . 147	יֵתֵן . . . . . 114
אֵל (with suff.) . . . 70	הֵנָּה (with suff.) . 142	כָּ (with suff.) . . . 87
אֵל (neg.) . . . . . 83	הֵנִיחַ, הֵנִיחַ . . . 133	כָּבֹד . . . . . 64
אֵלֵהֶם (with prepos.) 51	הֵעֲדָתִי . . . . . 133	כָּבֹס . . . . . 92
אֵם (in oaths,	הֵעֲלִיתִנִּי . . . . . 110	כִּי אֵם . . . . . 168
questions) . . . 168	הֵשְׁתַּחֲוֶה . . . . . 145	כִּמּוֹ . . . . . 87
אִשָּׁר . . . . . 47	וַיֹּאמֶר . . . . . 85, 119	כִּסְאוֹ . . . . . 33
אֶת־ (acc.) 49 ; with	וַיְהִי . . . . . 148	כִּפָּר . . . . . 92
suff. . . . . 75	וַיִּסַּר . . . . . 34, 131 f.	כִּתְּהָ . . . . . 64
אֶת־ (prep.) with	וַיִּרָא . . . . . 24, 147	לְ (with suff.) . . . 51
suff. . . . . 142	וַיִּשְׁתַּחֲוֶה . . . . . 145	לְ (of agent, with
בָּ (with suff.) . . . 51	חֵמָא . . . . . 24	pass.) . . . . . 90
בָּאִשׁוֹ . . . . . 102	חֵי, חֵי . . . . . 87, 193	לֹא . . . . . 83
בָּנִדּוּ . . . . . 190	חִיה . . . . . 148	לֹאמֹר . . . . . 51, 119
בֵּין (between) 172, 190	חֲלִילָה . . . . . 169	לִכְתִּי, לִכְתִּי . . . 128
בִּרְךָ . . . . . 120	חֲרָשִׁים . . . . . 36	לְמַעַן 86, 158, 168, 200
בִּרְפַת . . . . . 65	טָרֵם . . . . . 157	לָקַח . . . . . 114
בְּתִים . . . . . 136, 153	יִבֵּל . . . . . 80	כִּי preform. (with
בָּדַר . . . . . 64	יְהוּה . . . . . 41, 46, 49	nouns) 105, 134,
בָּזֹלַת . . . . . 65	יֹם . . . . . 137, 153	141 ; with ptc. . . 98
בָּיָא . . . . . 24	יֹמִים . . . . . 57	מִבְּקָשִׁים . . . . . 33
בְּמִלִּים . . . . . 141	יֹסֵף Hiph. (=adv.) 129	מִי, מִי . . . . . 48
בְּנִבְתּוֹ . . . . . 65	יָקַח . . . . . 114	מִן 51 ; with suff. 53 ;
בָּר, דָּבַר 79, דָּבַר . . 92	יָקַח . . . . . 33	in comparisons. 161
בָּרַע . . . . . 128	יָרַד . . . . . 64	נָחַם . . . . . 113
	יָרַח 184 (see <i>side</i> ), 195	נָקָה . . . . . 113
		נָתַן . . . . . 114

	Page		Page		Page
סָבִיב (with suff.)	168	צָאָת . . . . .	128	שָׁחוּ . . . . .	149
עֲנִי . . . . .	117	צָלַע . . . . .	114	שָׁמַחִי . . . . .	81
עַד (with suff.)	70	קָדְשִׁים . . . . .	161	נִשְׁבַּח . . . . .	128
עוֹד (with suff.)	136	קָטְנִים . . . . .	141	שְׁנֵיתִים . . . . .	57
עֲזָרִי . . . . .	34	קָרָא (קָרָה) . . . . .	125	שָׁרְשִׁים . . . . .	161
עֵין ( <i>du.</i> and <i>pl.</i> )	137	רָאִשׁוֹן . . . . .	118, 165	שְׁתֵּיתִים . . . . .	163
עַל (with suff.)	70	רָדַת . . . . .	128		
עַם (with suff.)	142	רָפָה . . . . .	125	תָּחַת (with suff.)	121
פְּתָאִים . . . . .	149				





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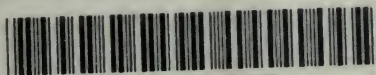
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